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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE CHRISTIAN MINISTRY.

THE institution of the ministerial office is not peculiar to the Christian dispensation, though it is in many respects different under this economy from any other. Most, if not all, of the false religions in ancient and modern times have had an order of men set apart for the purpose of supporting their interest and celebrating their rites. So universally has this been the case, even among nations far distant from each other, and possessing very few things in common, that the practice must be referred to one of two causes; either to tradition, or to the general sense of mankind as to the necessity of such an institution; both which causes are creditable to the sacred function. For if tradition be its parent, it must have been derived from a custom prevalent when mankind were one family; and we know that then religion and its rites were divine. But if the latter cause is to be admitted, the evidence which the circumstance affords in favour of the ministry is very strong; for the universal consent of mankind is an authority which nothing can overthrow but the word of Him who is infallible. But in this instance it is confirmed and ratified by that word; God himself having, under both the Jewish and the Christian dispensation, appointed a set of men for the purpose of celebrating the offices of religion and forwarding its cause.

The prevalency of this practice is mentioned merely to shew the general sense of mankind as to its principle. The particulars of the institution, Christ. Observ. No. 237.

and its various offices, were, and are still, among the heathen, of the most absurd, unprofitable, and often disgusting kind; having no other effect than to chain down the public mind to vain fancies and frequently profligate rites, very different in their character from those belonging to the Christian institution,—which, in all its injunctions, is eminently holy, wise, and beneficial. That the priesthood should become corrupt among the heathen is no wonder, when it is considered how greatly it had at various times deteriorated even among that nation who were called peculiarly the people of God; and among that portion of mankind too, who, after the cutting off of that nation, were favoured with still greater and more enlarged privileges. The Christian as well as the Jewish priesthood has at times become exceedingly corrupt: but its corruption is no argument against either its Divine authority, or its usefulness; unless we are prepared to maintain, that a blessing perverted by the sinfulness of mankind into a curse, cannot proceed from God, and is not again capable of being rendered useful to the world.

There are numerous points in which the ministerial office now differs greatly from what it was under the Jewish dispensation. Without entering into particulars, it may be remarked generally, that the character of the ancient institution was, that it was ordained for the purpose of offering gifts and sacrifices by man to God: but the character of the New is to make known the will, and to communicate the gifts of God to man—to offer to him a free re-

conciliation, and all the blessings of redemption. In this respect, the Jewish priesthood and the Christian ministry are each characteristic of the dispensation under which it was ordained. The Jewish was, partly at least, a legal covenant; and therefore its ministers were chiefly employed in presenting the offerings of the people with a view typically to propitiate the Divine favour. But the Christian covenant is one peculiarly of grace, and therefore its ministers are messengers or ambassadors appointed by God, with an especial reference to the promulgation of his message of peace to a sinful and rebellious world. Hence it is, that ministers are said to be fellow-workers, or labourers, together with God. How awful, then, and how dignified their office, and what an encouragement and prospect of success does it hold forth! These are the subjects which shall be now briefly noticed.

1. There is something peculiarly awful in the ministerial office.—Those engaged in it are brought, as it were, into close connexion with God. He makes them partners with himself in a work which, in its consequences to mankind, is most momentous. Far too little do most ministers think of the sacred character of the office which they have undertaken, and the near alliance with God into which it introduces them. Their vocation possesses a solemnity peculiarly its own; and demands infinitely more seriousness, faithfulness, and attention, than are required in the performance of the duties of any other station whatever. He with whom they co-operate is the Most High: they are, as it were, his deputies; and he is present with them, the work in which they are engaged being his own, planned by his wisdom, and executed by his immediate power and grace.

With what fear and trembling, then, should such an office be undertaken; and how carefully and

anxiously should its duties be discharged! Worldly and inconsiderate persons, who assume this honour to themselves, are guilty of the highest presumption: they undertake a work which does not belong to them, and for which they are not qualified. There is an utter incompatibility between the state of their minds and the character of their office. The difference between darkness and light is not greater. The Christian ministry has nothing connected with it but what is of a sacred and serious nature; and what can be more inconsistent than to engage in it, and to continue in it, either with a thoughtless mind or from worldly motives? To take in hand the work of God, with little or no consideration of its importance, to profess to become the messengers of the Most High, with no well-digested resolution to be faithful to our trust, but merely to serve our own interest, how criminal, how presumptuous such conduct!

Let the parallel for a moment be transferred to human affairs; let us suppose that an earthly monarch were about to employ an ambassador on a highly important mission. Among many of his subjects who offer their services on the occasion, one comes forward who knows little of, and considers still less, the dignity of the message with which he seeks to be intrusted; having no concern for his sovereign's interest, not even intending to be very assiduous or punctual in the discharge of the duties of his office, and aspiring, it may be, merely to the honour connected with the undertaking, or to its pleasures or emoluments. Were an earthly sovereign able to know the real motives of such a man, what would be his opinion of him? Would he not consider him utterly unworthy of his confidence, and view his conduct as base, insulting, and even traitorous? And in no other light can the conduct of those be viewed, who enter and continue in the Christian ministry with no senti-

ments or motives becoming so sacred a function.

2. There is also a peculiar dignity belonging to the ministerial office.—To be so intimately connected with the Almighty, as to become as it were his confidential agents, is not only, as we have seen, a very solemn and awful undertaking; but it is also one in the highest degree honourable. The redemption of mankind is the greatest of all the wonders of heaven, the most illustrious of all the operations of God, and that from which by far the greatest glory will redound to his name. In no other manifestation of Himself is the Divine Being so fully, so visibly, and so gloriously exhibited. To be employed then to carry on a work of this nature, a work which displays in so extraordinary a manner the glory of the Divine perfections, must be an honour far greater than words can express: but it is an honour which should be well understood, lest it should be converted to the disgrace of those upon whom it is conferred, and become to them a source of grief and not of joy.

Different from all other honours in its magnitude, it is different also in its effects on those who rightly receive it. Worldly dignities too often produce pride, self-importance, and contempt of others less favoured. But quite opposite are the sentiments and feelings excited by a right estimate of *this* honour. It is a dignity with which all kinds of self-consequence are incompatible;—a dignity which imperatively demands in all who aspire to it the deepest humility; a willingness to be engaged in the lowest service for the good of souls; a readiness to give up every immaterial point, every worldly consideration, every self-advantage and self-gratification, for the sake of forwarding the great objects of religion; a patient and cheerful endurance of whatever contempt and ridicule may be incurred in promoting the inte-

rests of the Gospel; an unfeigned condescension to men of low estate, accompanied with a sincere desire to please all men for their good to edification. How widely opposed are such characteristics to the haughtiness, pomp, and selfishness which too often accompany worldly honours!

It is true, indeed, that the evil passions and dispositions just enumerated, are too often seen in the ministers of the sanctuary; but they only prove the unfitness of such individuals for the sacred office. However well qualified they may be in learning, or any other respect, if they live under the control of such unholy feelings and affections, if their station exalt them in their own esteem, or be made by them merely an instrument for increasing their consequence in society, they occupy a situation which does not belong to them; they are intruders in a work to which God has not called them; and which they were not influenced, as they professed to be when ordained, by the Holy Ghost to undertake. Instead of employing the honour of their office to promote the honour of God, and to advance his cause in the world, they employ it as much as in them lies to his dishonour, and to the injury of that cause. And, without doubt, most awful will be the punishment allotted to such an abuse! While magnifying their office, therefore, let ministers not mistake the character of its dignity; but always bear in mind that saying of our Lord to his disciples, "*Whosoever of you will be the chiefest, let him be the servant of all.*"

3. Further, the idea of ministers being labourers together with God, is in the highest degree encouraging: and it is from this co-operation that all their prospects of success arise. For what are they; and what can they do? So far are they from being able by their own power to enlighten the minds, or change the hearts, of other men, or to strengthen them

against their spiritual enemies, that they can do none of these things for themselves. Had they the richest and most varied store of learning, and a perfect aptitude to set it forth for the advantage of others, all would be in vain if unaccompanied by the influences of God's Holy Spirit. To civilize mankind is a work of great labour, and requires many years, perhaps ages, to accomplish it; but to spiritualize them, to turn them from darkness to light, and from the power of Satan unto God, is what unassisted human exertion, however wisely or assiduously employed, cannot possibly effect at any season, under any circumstances, or within any period of time. So inveterate is the native corruption of the heart of man, that no human efforts can remove it: so impregnable are the strong-holds of Satan, that they can never be effectually assailed by an arm of flesh, however powerful. The spiritually dead can never be raised by a human voice, or the heart of stone be taken away by human skill. No force of argument, no powers of eloquence, no excellency of speech, no appeals either to our hopes or fears; no, not even the felicities of heaven, or the terrors of hell, can of themselves convert the soul, or bring a sinner to true repentance and faith. Had the Gospel been committed solely to the care of man, it would have completely failed of its great purposes; no human being would have been savingly benefited by it; for, though a blessing infinitely valuable in itself, it would never have been sought after or possessed by any of the human race.

Such being the natural state of things, the encouragement of the Christian pastor is to be found only in the consideration, that the work is of God; that ministers are but labourers with him; his assistants, to attend to some of the inferior parts of the work, while he reserves for himself its most difficult portions, and is graciously pleased to superin-

tend the whole, and to perform that which none but himself can effect. His servants preach the necessity of conversion; but it is He only who can convert the obdurate heart of man. They inculcate repentance and faith, and all the duties of religion; but it is He alone who can bestow either the will or the ability to repent, to believe, or to obey. The Gospel is a plan of his own devising; and nothing short of his own power and grace can make it effectual to its purpose. But that power and grace will not be withheld where they are humbly sought for; so that, though impotent in themselves, and utterly insufficient to give effect to their message, the ministers of Christ have yet this encouragement, that their doctrine is not their own, but His who is Omnipotent; and who, notwithstanding the repugnancy of the human mind to the Gospel, notwithstanding its spiritual deadness and indifference, notwithstanding its deeply-rooted depravity and rebellion, notwithstanding the strong hold which the spirit of darkness possesses over his subjects, can make effectual his message of peace, his offers of mercy,—can with a single word command the dead to live, the prisoner to be free, and the sinful to be holy.

One chief cause why spiritual ministrations are often so fruitless, is a mistake on this subject. By too many ministers, no correct or distinct view of the nature of this great work is entertained: they go through their functions in their own spirit, in their own strength, and, worse than all, perhaps to serve their own ends. There is no deep and constant impression on their mind, that the work is that of another, that it belongs to God, and that they are labourers together with him, deputed only to perform a part, a prescribed part, of the great undertaking. God may indeed overrule for good the labours even of those who preach Christ out of envy and strife; but ministers can-

not justly *expect* his blessing, while under the influence of these or any other evil principles. It is then alone that they can scripturally hope for success, when they engage in the duties of their high vocation with a deep impression that that success depends entirely on God's blessing, and with a single eye to his glory and the advancement of his spiritual kingdom.

From the foregoing observations, the following particulars may be collected with respect to what ministers ought, and ought not, to be.

It is evident that levity, thoughtlessness, and indifference, are wholly inconsistent with their profession. For is a weak and sinful creature to trifle with the Almighty? to take in hand the work of God, without thinking of its importance, and without resolving to be faithful and zealous in its discharge? A minister whose mission is really from heaven, is desirous of being employed by God, yet fearful of being an intruder; ready to shrink from being engaged in a work so sacred, but determining through his grace, to be diligent and faithful in the discharge of its duties. Aware of the honour of his office, as well as of its responsibility, such a minister does not mistake the character of that honour: he does not make use of the sacredness of his functions to impose on his fellow-creatures his own opinions; he teaches nothing but the word of God, and, by an appeal to his office as the messenger of Heaven, enforces nothing but what he conscientiously thinks that word contains or suggests. He considers that the dignity of his office receives the greatest lustre, not from arrogating to himself a claim to authority over the creed or the consciences of men, but by becoming the minister, the servant, of all. Though he looks only to God to give effect to his labours, yet, far from being remiss in his duties, he exerts himself diligently in his holy function; and, hav-

ing no private ends to promote, is disinterestedly willing to spend and be spent in the service of his Divine Master, and for the benefit of the souls of men.

CAMBRO BRITON.

FAMILY SERMONS.—No. CLIII.

THE SACRIFICE OF A BROKEN SPIRIT.

Psalm li. 16, 17.—*Thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

THIS truly penitential psalm was written by David, after Nathan the prophet had come to him, and awakened his conscience to a sense of his awful guilt in the matter of Bathsheba and Uriah. He felt the deep atrocity of his conduct, and gave vent to his overburdened heart in the humble language of this affecting psalm. Conscious that his sin was highly aggravated, and that he had greatly offended God as well as injured his neighbour, he looked anxiously around for some door of hope. He could place no trust in sacrifices and burnt-offerings: he knew he could not be cleansed from the stain of his transgressions by ceremonial purifications, which God had not appointed as a medium of pardon and acceptance in the case of crimes so deeply heinous; crimes which required the life of the transgressor himself, and not merely a substituted legal sacrifice. It was in vain therefore to present any of the customary oblations of the Jewish law;—not that God despised his own solemn appointment, but because the circumstances of David's crime had placed him beyond the reach of ordinary expiatory sacrifices. *His* was not a sin of ignorance; of which sin it was said, "The priest shall make an atonement for the soul that sinneth

ignorantly ;” but a sin of premeditation and presumption, of which it was declared, “The soul that doeth aught presumptuously (or with a high hand,) that soul shall be cut off from among his people : his iniquity shall be upon him.” Besides which, David doubtless knew, and intended to express, the natural inefficacy of all ceremonial observances whatever to take away the guilt of sin ; their whole virtue being derived solely from the promised mercy of God proffered to the penitent in the appointed use of them, and as they shadowed forth the great sacrifice of Calvary. He was conscious that the Almighty searcheth the heart and trieth the reins ; and that, *comparatively* at least, all outward institutions and marks of penitence, even where they were divinely appointed, were of no value, nay that in truth they were but a mockery, unless accompanied with corresponding emotions of soul. The only sacrifice which David could possibly offer under the peculiar circumstances of his guilt, was that of a broken and contrite spirit : but even had the case been otherwise, had his offence been but an ordinary trespass for which a legal expiation was expressly appointed, still he knew that the Searcher of all hearts looks beyond the outward act to the motives and frame of mind of the offerer ; and that, in every instance, to obey is better than sacrifice, and to hearken than the fat of rams. Had Jehovah appointed burnt-offerings or sacrifices to wash away his crimes, these, he says, should not have been wanting ; the wealth of his kingdom would have been little to bestow : but these outward oblations he knew would stand him in no stead : the true sacrifice of God, was a broken spirit ; and such a sacrifice, he felt assured, Jehovah would not despise.—Let us then inquire, first, into the nature of this sacrifice ; and, secondly, into the grounds upon which David knew that God would not despise it.

First, We are to consider the nature of the sacrifice which David offered ; namely, that of a contrite heart and broken spirit. He calls this “the sacrifice of God ;” because it was eminently such as it was right to offer to God, and as God would graciously regard and accept. A broken and a contrite heart stands opposed in Scripture to a hard or stony heart ; a heart which does not yield to religious impressions ; which resists alike the mercies and the threatenings of God ; which is hardened by the deceitfulness of sin, and is obstinate and inflexible to the gracious invitations of the Saviour. But a broken heart means a heart distressed, afflicted, and full of shame and apprehension for its transgressions ; as corn is crushed and ground to powder in a mill or mortar, or a piece of stone or rock is gradually worn away to sand by the constant dashing of the waves of the sea against it. “By sorrow of heart,” says Solomon, “the spirit is broken,” and more especially by that “godly sorrow” which is caused by a just and humbling sense of transgression against God. The human heart is naturally destitute of all such spiritual sensations ; it is “harder than the nether millstone,” and too often, to use the words of the Apostle, is “past feeling” as respects God and religion. Now when the heart is changed by the power of the Holy Spirit from this state of insensibility, and is rendered tender, tractable, relenting, full of remorse for sin, afflicted at having offended the Most High, humbled in its own estimation, touched with compunction at the remembrance of its deep ingratitude, and the long suffering and tenderness of God, and anxious henceforth to obey the dictates of his will, it is said to be broken or contrite ; as a stone which, when whole, resisted every impression, becomes soft and pliable to the touch when reduced to powder by means of fire or some forcible engine. Thus God

compares his word to a hammer to break the rock in pieces; and a heart thus bruised, and rendered contrite, is the sacrifice described by David in the text.

Contrition of heart, in its largest sense, includes various spiritual operations; which we shall proceed to illustrate chiefly from the psalm from which the text is taken, and which incidentally furnishes a most affecting exhibition of that genuine contrition of soul which the sacred writer was commending.

1. True contrition then supposes, in the first place, an unfeigned consciousness of our sins: not like the Pharisee, who trusted in himself that he was righteous, and who did not feel it necessary, even in prayer, to confess his transgressions; but like the humble Publican, or like the royal Penitent in the psalm before us, who proved their consciousness of their sins by the self-abasing language which they employed to confess them. The conscience of David was enlightened by the word of God, as delivered by the mouth of his servant Nathan, and accompanied by the secret teaching of his Holy Spirit. He felt the evil of his conduct; the contrariety of his deeds to the righteous law of God; and his sinful condition, both original and actual. He acknowledged his transgression; his offence was ever before him: he confessed that he was shapen in iniquity, and conceived in sin.

2. And in addition to this consciousness of his sin, he shewed, what is another branch of true contrition, alarming apprehensions on account of it. His offence was committed against a just and holy God: "Against Thee, Thee only," said he, "have I sinned;"—not that he was insensible of the deep and irreparable injury inflicted upon those who had been the victims of his evil passions; but that he felt it to be the greatest aggravation of his crime, that it was committed against the Most High himself, who, he justly feared, might

"cast him away from his presence, and take his Holy Spirit from him." And similar is the experience of every real penitent: he reflects with conscious dread upon his past iniquities; upon the justice and majesty of God; and upon the awful eternity which he fears awaits him. His sins appear before him, red as crimson, and numberless as the sands of the sea: the "terrors of the Lord" make him afraid; his Maker, who is greater than his heart, and knoweth all things, even far more and worse than he knows of himself, he reflects, will shortly judge him for the deeds done in the body, and no human way of escape appears open to avoid the approaching condemnation. "Sacrifice and offerings thou wouldst not, else would I have given them."

3. But not only does true contrition include apprehension on account of sin, but also deep sorrow for it. How intense must have been the grief of David in this psalm, when he speaks of his sin being ever before him, filling him with such remorse, that he had no rest day or night in consequence of his transgressions! So great indeed was his distress, that he compares it to the pain of having all his bones broken; and what affliction can be greater to a contrite spirit than the consciousness of having been rebellious against an infinitely merciful God; having done despite to his Holy Spirit; crucified a compassionate Saviour afresh; tarnished and defaced the divine image in the soul; misplaced all its hopes, and desires, and affections, and obstinately provoked Infinite Goodness itself to pronounce in wrath that the offender shall never enter into his rest.

4. Yet even at the time that such afflicting apprehensions assail the penitent, a truly contrite heart acquits God of injustice and severity, and lays upon itself alone the blame of all its offences and its sufferings. Thus, in apparent allusion to the sentence which God had pronounced against David, in consequence of

the sins which more immediately afflicted his conscience when he penned this psalm, we find the self-accusing suppliant acknowledging, in the fourth verse, that God was justified in what he had spoken, and clear, or free from reproach, in judging him.

5. Hatred also to sin, and an earnest desire to be delivered from the power as well as the effects of it, constitute another feature of a truly contrite heart.—To a soul labouring under such convictions, such apprehensions, and such godly sorrow as have been described, sin appears stripped of its disguises, and exhibits its real deformity. Hence it excites abhorrence, as the bane of the soul, the enemy of all true peace both here and hereafter; a viper that stings and poisons every breast that harbours it. How intense was the desire of David to be delivered from the power and the guilt of his transgressions! “Wash me,” he says, “thoroughly from mine iniquity, and cleanse me from my sin.” “Purge me with hyssop,” he continues, in allusion to the purifications under the Law, by which a leprous person, for example, was both cleansed from his disease, and freed from the incapacities attending it,—“Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” “Create in me a clean heart, O God, and renew a right spirit within me.”

6. In like manner we might go on to shew from the psalm before us, that true contrition for sin is further accompanied with a change of the will and affections, and with holy resolutions against all that is evil; and that it leads the penitent, conscious of his own weakness, to look up to God for strength, and to supplicate, as did David, for the renewing graces of his Holy Spirit. But it is necessary to proceed to the *second* point proposed for consideration; namely, the grounds upon which the Psalmist concluded that God would not despise such a sacrifice as has been described.

The Jews were ever prone, as mankind in general are, to place confidence in religious rites and ceremonies, unaccompanied by inward repentance and conversion to God. The Scriptures frequently and earnestly remonstrate against this common delusion. “To what purpose,” says Jehovah, by the mouth of the prophet Isaiah, “is the multitude of your sacrifices unto me? I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come before me, who hath required this at your hands to tread my courts? Bring no more vain oblations: incense is an abomination unto me. Your new moons and your appointed feasts my soul hateth.” And it is added, “Wash you; make you clean: put away the evil of your doings from before mine eyes; cease to do evil, learn to do well.” Such was the disesteem, yea the abhorrence, in which Jehovah held all outward rites and ordinances, even those which he himself had instituted, when unaccompanied with inward purity and sincerity of soul.

But very different was his reception of the sacrifice mentioned in the text: “A broken and a contrite heart, O God, thou wilt not despise;” that is, Thou wilt graciously receive and highly esteem it; a negative expression being often thus used in Scripture to convey the more strongly a positive idea.

And whence was it that the Psalmist learned that God sets so high a value on a broken spirit? The light of nature might indeed teach him that the omniscient Creator would prefer a sincere worshipper without a sacrifice, to a hypocrite with one; but human reason could not go so far as satisfactorily to pronounce that he would accept and pardon the returning penitent, however great his past transgressions; for if the contemplation of his infinite goodness might seem naturally to lead to such a conclusion, the contemplation of his unchangeable justice and holiness would equally tend the con-

trary way ; so that the penitent could never attain true repose from his fears by the suggestions of his own unassisted reason.

Nor was even the Jewish Law perfectly explicit on this point: for though it held out a provision for the lesser sins of infirmity and ignorance, for others of an aggravated and presumptuous kind, as we have already seen, it provided, ordinarily speaking, no remedy,—at least in its express letter; for in its typical spirit it shadowed forth the blessings of that more perfect dispensation, in which repentance is preached for the remission of sins, through the death and merits of the all-sufficient Sacrifice once offered for the transgressions of the whole world.

The confidence of David was therefore doubtless caused by looking beyond the mere letter, to the figurative nature of the dispensation under which he lived, and by his faith in the gracious promises which God was pleased from time to time to reveal to his servants the Prophets for the encouragement of his people. How firmly the royal Psalmist believed in those promises,—which, it must not be forgotten, were made to the true penitent in virtue of the obedience unto death of the Messiah, who was before appointed to expiate sin by the sacrifice of himself,—appears from his frequent declarations both in the psalm before us and elsewhere. Like Abraham, he rejoiced to behold by the eye of faith the day of Christ; which, though seen but at a distance, and through a glass darkly, could not but comfort and refresh his soul. As that day approached, we find brighter and brighter indications of its glory; till at length the willingness of God to accept the sacrifice of a broken and contrite heart, and the medium of his so doing, namely, the death and intercession of Jesus Christ his Son, were fully proclaimed in the evangelical declaration; “Be it known unto you

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that through this man is preached the forgiveness of sins; and by him all that believe are justified from all things from which they could not be justified by the Law of Moses.” “All have sinned, and come short of the glory of God;” but “Him hath God set forth to be a propitiation through faith in his blood.” Such were the hopes which cheered the hearts of patriarchs and prophets in old times; and the bright anticipation of which could support the royal Penitent, under circumstances in which the Levitical offerings were wholly inefficacious, except indeed as they revealed to the eye of faith that Lamb of God who was slain from the foundation of the world, and whose infinitely meritorious sacrifice was, and ever has been, available for the pardon and purification of even the chief of sinners who come unto God by him.

Seeing then the high value which God sets upon a broken and contrite spirit above all the mere forms and ceremonies of religion, let us seriously inquire whether we have offered unto him this acceptable sacrifice? Have our hearts been rendered soft, and susceptible to spiritual impression; or do they still obstinately resist the influences of his Holy Spirit? How much has he done for us in plainly revealing the means of salvation, and inviting us to accept his mercy! And shall we make so ill a return as to despise the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth us to repentance? Shall we harden our hearts when we hear of his willingness to accept them only when broken and contrite? No: let us forsake our sins; let us flee penitently to the arms of his mercy: let us pray, as David did, for the influences of his Holy Spirit; for He alone who made the heart can soften it, and he has mercifully promised to do so for all who call upon him. “I will give

them a new heart, and put a new spirit within them; and I will take the stony heart out of their flesh, and will give them a heart of flesh." Let us also diligently use the means appointed by him to effect this gracious purpose. His word, for example, is compared to a fire to melt; to a hammer to break; to a sword to cleave asunder. It caused Josiah to weep, and the heart of Lydia to open to receive the instructions of St. Paul. Let us then diligently resort to it, to produce a like effect upon ourselves. So again, his mercies are intended to subdue our souls; the riches of his grace, the exuberance of his promises, the multitude of his compassions, the eternal rewards which he hath promised to those who love him,—all combine with the salutary chastisement which he inflicts upon his people, to plough up the fallow ground of the heart, and to render it fit for the reception of the seed of eternal life. Let us not then resist these benign influences; but remembering that the sacrifices of God are a broken spirit, let us cheerfully obey his command, "My son, give me thy heart," and humbly trust in the inspired declaration, that a heart so given he will not despise. Amen.

To the Editor of the Christian Observer.

THOUGH my time would not allow, and my inclination would not lead, me to enter on controversial discussion on religious topics, I cannot refrain from calling the attention of your readers to some observations which appear in a widely circulated publication, the *Gentleman's Magazine*, for July, 1821, on certain theological points of no inconsiderable moment. I have formerly been disposed to respect the above work, for at least its moderation on religious subjects, if not for any very decisive or marked attention to the peculiar doctrines or spiritual lessons of Christianity;

and I am bound therefore to hope that, in the passages to which I am about to refer, the Editor has rather hastily and inadvertently, than deliberately, allowed his reviewer to shoot his arrow at an important doctrine of that faith which was once delivered to the saints, and which is the only foundation of that morality which the respectable work in question is always (on whatever principle) ready to promote.

The writer of the article to which I am referring, when speaking of "*fanaticism*," (and, by the way, he offers no such definition of the term as might lead the reader to distinguish between the ravings of a disordered understanding, and the fervour of a heart truly devoted to God,) actually calls in the authority of *Mr. Gibbon* on the subject, and that without offering even a single caution to the young and inexperienced reader, respecting the danger of perusing the works of one of the most specious writers that ever assailed the Christian faith; and of whom Bishop Hurd has somewhere, if I mistake not, said, "In Gibbon we are terrified at the strength of the bow." But, to pass on, the reviewer in question, after remarking, first, what may be readily allowed, that the proper standard of preaching and clerical duty is to be chiefly sought for from those inspired guides, the Epistles of the New Testament, proceeds authoritatively to declare, that "the object of the holy Apostles was to produce a divine purity and philanthropy, and unruffled contentment by means of a faith, which produced a sublime disregard of human events. *The fall of man, the grand topic of legitimate Methodism* [Query, Has the Reverend Reviewer ever read a Homily of the Church of England, entitled, "*On the Misery of Man?*"] was with them a necessary, but subordinate point. The resurrection was their grand corner-stone; and so, says Bishop Sherlock, it ought ever to be."

Now, without entering upon the many, and not unimportant, points of discussion and reprehension suggested by the foregoing passage, and by others that precede it, I shall content myself with submitting one question to every serious and candid reader, *Was the resurrection made by the Apostles so prominent a subject of their discourses, that the fall of man became "a subordinate point" in their theology?* True, sir, in those parts of the New Testament immediately referred to by the reviewer, (Rom. v. and 1 Cor. xv.) St. Paul fully, or at least practically, dwells upon the reviving truth, that "Christ is risen from the dead;" and none who are not disgracefully ignorant of holy Scripture will hesitate to admit, that this great foundation of our faith is prominently laid down in other parts of the apostolic writings. But I would ask which doctrine stands foremost, which is most expanded and enforced, even in the very chapter to which the reviewer has referred, (Romans v.) "*the fall of man,*" or "*the resurrection of Christ?*" Could "*the fall of man*" have been out of the Apostle's view, when he declared, in the first and second verses, "Being justified by faith we have peace with God, through our Lord Jesus Christ;...by whom also we have access by faith into this grace, wherein we stand?" &c. Or did he look on man as an *upright creature* when he said, in the sixth and some following verses, "When we were yet without strength, in due time Christ died for the ungodly:—and again, "While we were yet sinners, Christ died for us....Much more being justified by His blood, we shall be saved from wrath through Him." And (which more systematically sets forth "*the fall of man,*") "If when we were enemies, we were reconciled to God by the death of His Son," &c. But really, as we proceed with the very chapter to which the reviewer has first appealed in support of his as-

severation, we find such frequent mention of the fall of man, and such slight and indirect allusion to the resurrection of Jesus Christ, that I could almost persuade myself some mistake had been made by the compositor in printing the reference in question; and I am the more disposed to give this account of the quotation, when I observe in the sixth chapter of the Romans, several direct allusions to the resurrection of our Lord and Saviour. Be this as it may, it must be confessed that in the second reference (the xvth of 1 Cor.) the reviewer is so far correct, that the Apostle certainly enlarges throughout the chapter, either on the resurrection of Jesus Christ, or on that of the human race. Yet it is not a little remarkable that, even here, St. Paul first affirms, that "*Christ died for our sins,*" which surely is to assert, virtually at least, "*the fall of man.*" But, even in this very chapter, the doctrine under consideration is by no means overlooked, or made of "subordinate" importance. For does not St. Paul inform us, that "By the grace of God I am what I am;" that "if Christ be not risen, ye are yet in your sins;" that "as in Adam all die, even so in Christ shall all be made alive," &c.

Thus, sir, have I endeavoured to shew, that the Apostle largely insisted on the fall of man, even in those very chapters from which the writer in question would prove that he considered it and treated it as "a subordinate point" of Christian faith.—Whoever will be at the pains to read the whole of the Epistles with attention (especially the latter part of the vth of 2 Cor.) will, I conceive, be fully satisfied that the Apostles of our blessed Saviour actually dwelt more upon the doctrine of "*the fall of man*" than on that of "*the resurrection;*" and perhaps for this reason, that it is much easier to human pride to admit, that "Christ is risen from the dead," than to allow that

"all have sinned." The Socinian admits the former, but denies the latter; and if the reverend writer on whose opinions I have now presumed to comment (and I might easily have shewn that our *confession* and *communion service* are against him) would condescend to listen to a word of friendly counsel, I would recommend him to beware, lest in decrying what he would call a fanatical view of the atonement, he should be found to lend his aid to what were notoriously the peculiar doctrines of Socinus. I do not mean to insinuate that the writer is himself inclined to Socinian opinions, especially as in a review of the Bishop of St. David's Tracts, in the last Number of the same work (August, p. 148,) and which is evidently from the same pen, there is a very zealous (I do not say a very wise or conclusive, or altogether intelligible, argument) in defence of the doctrine of the Trinity;* but I would seriously urge the Editor of the respectable work in question, to hold a more cautious rein over his critical corps, and not to allow his reviewing department to become the vehicle for such remarks and illustrations as, that "there is no more absurdity in supposing a being assured of eternal happiness, [namely, our blessed Lord,] heroically sustaining temporary suffering, than in knowing by mere human analogy that a high-minded gentleman will plunge into the water to save a drowning fellow-creature;" that "had Christ contracted matrimony, all his doctrine would have proved unintelligible," &c. (See Gent. Mag. p.

* There is, however, I must own, *one* internal evidence against attributing either of these two reviews to the reverend topographer and antiquarian whose well known and not easily to be mistaken style seems to appear throughout them,—namely, the circumstance that a panegyric is passed in one of them upon the library of that writer; and in the other upon a commentary of his editing—an egotism not rashly to be imputed even to an anonymous reviewer.

149.) It is not by such arguments as these that Unitarians are to be refuted, or orthodox Christians edified.

ΠΙΣΤΙΣ.

To the Editor of the Christian Observer.

YOUR correspondents CLEMENS and R. P. B., in their papers on Angry and Affectionate Preaching (see Christian Observer for March and June,) have justly specified the want of Christian tenderness in a minister as *one* considerable cause of failure in the success of his pastoral functions. There are, however, so many *other* causes, and the question is of such high importance, that I am anxious to recall the attention of your readers to it; and should feel much interested, in common with many of my brethren, if some of your correspondents would take up the subject at large, and point out, for the benefit both of ministers and their flocks, what are the principal causes of want of success in the Christian ministry, with a view to suggest suitable remedies.

I am, &c.

CLERICUS JUVENIS.

To the Editor of the Christian Observer.

THE highly valuable observations of the late Dr. Holmes, the learned Editor of the Septuagint Collations, on the Septuagint Version and its Manuscripts, not being, I apprehend, so generally known as they deserve to be; it has occurred to me, that a translation of that part of the learned author's Preface to the Pentateuch, in which the above observations are comprised, (namely the first chapter,) would not be unacceptable to many of your readers; particularly to those whose circumstances preclude them from purchasing expensive publications; or whose local situation denies them facilities of access to public libraries in which they are contained.

The translation has been design-

edly made almost literal : indeed, any attempt at elegance of expression must have been impracticable ; nor was it in fact deemed essential, *utility*, if not the sole, being confessedly the *primary*, object in view.

I am, &c.

Φ τῶν ὁ.

Preface to the First Volume of Dr. Holmes's Edition of the Septuagint, with various Readings ; containing the Pentateuch.

Chapter I.—The history of the Septuagint version, and its genuine authors, has engaged the attention of a great many writers, among whom the learned Dr. Hody has distinguished himself by a very copious dissertation on the subject. I shall abstain therefore from discussing afresh the arguments of that complex topic. As far as relates to myself, I should be considered perhaps as having faithfully discharged the duties of an editor, if I should briefly advert to the most material points of the several manuscripts whose various readings are given in this volume ; but as there are certain opinions respecting the alterations made in the text of the LXX. by three editors of the third century—which, now I have gone through the manuscript of that version, so far as the Pentateuch is concerned, appear to me to deserve more credit than is generally assigned to them—I deem it necessary to say a few words on that head also. I will therefore submit my remarks in the outset, comprising them in a few brief sections. But whatever opinions I may have occasion to advance, I am not disposed to maintain them pertinaciously : on the contrary, my object is rather to institute inquiry, and then to leave every one to the free exercise of his own judgment.

Section I.—Of the text of the Septuagint version about the period of the commencement of Christianity.

Until the commencement of the first century after Christ, the Septua-

gint version maintained its credit and reputation with the rulers of the Jewish Synagogue ; but about that period the Jews, in order that they might wrest its authority out of the hands of the Christians, began to deny that it agreed with the Hebrew text.

That this version laboured under many defects, (chiefly from additions and variations,) is indeed extremely probable. Words, for instance, and even clauses, had been written on the margin of some manuscripts, either for the purpose of explaining the more abstruse terms, or of expressing more accurately the sense of the Hebrew, in passages which might have seemed not perfectly in accordance with that text. It is probable that many readings of this sort had crept into some of the manuscripts. Now, if while these were received, the others had been allowed to remain, an immense crowd of redundancies would necessarily have accumulated : but if they had been permitted to supplant the original readings, an evil of still greater magnitude must have ensued ; for in *this* case, the interpolations would have deprived the former readings of that authority which they claimed. But so far as we can judge, a collation of manuscripts would have afforded a remedy for both these evils.

With respect to the *deficiencies* of the Septuagint version, it must be confessed, that there are many omissions in various places, owing to the carelessness of the copyists in transcribing ; but here also, it would seem, the same remedy might have been applied, namely, collating the several manuscripts with each other. It could scarcely happen that the same mistakes should occur in the transcription of all the manuscripts : or that the passages which had been left out of *some* copies, should not still have been correctly preserved in others. If, however, as some are of opinion, many passages standing in the Hebrew were *designedly* dropped by the LXX ; omissions of this kind

must certainly form the subject of another inquiry. But let us first ask what motives there could be to induce the Seventy to omit so many words and clauses of the Hebrew text. I can hardly indeed persuade myself that any one can seriously require an answer upon this point. Why are we to believe that the Seventy deviated from the general custom of interpreters, and that, when they were making an elaborate version of the word of God to be read in the synagogues, they should purposely omit any portion of the sacred text? Assuredly neither Philo, nor Josephus whose testimony extends almost to the middle of the first century after Christ, appear to have been acquainted with these alleged wilful variations of the Alexandrine version from the Hebrew text. Philo and Josephus, as well as other individuals, were possessed of very correct copies of the *κοινή* or vulgar edition: these copies, therefore, might have been of service in ascertaining, in many passages, the true reading of the Septuagint; but other methods of correction were resorted to, and the text of the *κοινή* was distributed into classes; and, as it were, into families. Let us inquire then how the task of emendation was begun.

Section II.—Concerning the revision of the Alexandrine version which was then instituted.

When the Jews, in their estrangement from the Septuagint interpretation began to deny its accordance with the Hebrew text, the Christians were immediately seized with the most ardent desire to bring the Greek version, even in its minutest points, into a strict conformity with the Hebrew original. But in this design, laudable as it was, circumstances were involved by which the future fortune of the Septuagint translation was most powerfully affected.

The revisers ought indeed to have at once perceived, that the Septuagint translation must necessarily

have corresponded with *that* particular Hebrew text which was acknowledged by the Alexandrine elders; and some centuries having elapsed, they should, in the first place, have considered whether the Hebrew text of a more recent period could, in point of purity, be justly entitled to the same degree of estimation with the more ancient one. If it should have been thought otherwise, then a more weighty question would have arisen; namely, what was the peculiar text which presented itself to the Seventy interpreters in the Hebrew copies of their own age.—This inquiry, however, was neglected; and it was determined, *first*, To correct the text of the Seventy, from the versions of the more recent interpreters; and, *secondly*, To adapt it to the Hebrew text of that age. But that very circumstance which in one respect proved advantageous to Christianity, in another detracted from the weight and influence of the Alexandrine version, which had been hitherto numbered among the chief bulwarks of the Christian church. For, by being subjected to a comparison with *other* translations, the Septuagint was, to a certain degree, deprived of its *own* individual authority: nor could it henceforward perform so satisfactorily as before, its important office of affording grounds of inference respecting the state of the Hebrew manuscripts *coeval* with the Septuagint: and the result was, that not only was the Septuagint reduced in estimation to the same level with other versions, but it was made to exhibit the *same modification* of the ancient text.

But the manuscripts of the Septuagint ought scarcely thus to have been deprived of their authority; for they might probably have afforded light towards ascertaining the genuine text exhibited in the Alexandrine version, and might thus have been of considerable service in vindicating the interpreters

from the charges of carelessness or unfaithfulness brought against them by the Jews; for, as we have already remarked, it was not probable that the *same* faults, whether of omission, redundancy, or variation, with which *particular* manuscripts of the Alexandrine version were corrupted, should have infected the *whole*. It was rather to be conceived that the condition of the manuscripts might not be every where the same; but that *some* were more pure and correct than *others*;—that passages had been preserved in *some*, which had been dropped by the *rest*;—that *some* were free from those redundancies which were to be found in the *remainder*,—and that the readings which had been altered in *certain* manuscripts, had, in *others*, escaped untouched. And that this was the real state of the case appears to be confirmed by the manuscripts still extant; sometimes in the Pentateuch, but oftener in the other books.

The foundations of genuine criticism ought, therefore, in the first instance, to have been fixed; nor should foreign assistance have been hastily resorted to, where adequate internal resources might probably have been found. The copies of the Septuagint translation should have been carefully investigated before it was resolved to charge the Seventy interpreters with redundancies and deficiencies; and, what was of still more importance, to introduce any alterations into their long-established text. And in fact, Origen himself in one, and, unless I am greatly mistaken, the *first*, of his celebrated editions of the LXX. had purposed to undertake that very task; namely, to correct the version by means of its *own* manuscripts,—a very proper plan, had he not implicitly conformed his judgment to the standard of the more recent versions.

Section III.—Of the two corrected editions of the Alexandrine version published by Origen.

In what manner Origen treated

the Alexandrine version, we may learn from himself: τὴν μὲν ἔν ἐν τοῖς ἀντιγραφοῖς τῆς παλαιᾶς Διαθήκης διαφωριαν, Θεὸς δίδοντας, εὐρομεν ἰάσασθαι, κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς Ἐκδόσεσιν τῶν γὰρ ἀμφιβαλλομένων παρὰ τοῖς Ἑβδομήκοντα διὰ τὴν τῶν ἀντιγράφων διαφωριαν, τὴν κρίσιν ποιησάμενοι ἀπὸ τῶν λοιπῶν Ἐκδόσεων, το συνᾶδον ἐκείναις ἐφυλάξαμεν. Thus far as I imagine having spoken concerning his Tetrapla, he immediately adds of the Hexapla, Καὶ τινὰ μὲν ἀβελίσσαμεν ἐν τῷ Ἑβραϊκῷ μὴ κείμενα, οὐ τοιμήσαντες αὐτὰ παντὴ περιελεῖν· τινὰ δὲ μετ' ἀσκηρίσκων προσεθήκαμεν, ἵνα δῆλον ᾖ, ὅτι μὴ κείμενα παρὰ τοῖς Ἑβδομήκοντα ἐκ τῶν λοιπῶν Ἐκδόσεσιν συμφάνως τῷ Ἑβραϊκῷ προσεθήκαμεν. (See Origen's Commentary on St. Matthew's Gospel, Book xv. in Ruæus' Ed. p. 671.)

These words, I apprehend, bear the following meaning: "Wherefore we have, by God's permission, devised a remedy for the disagreements among the copies of the Old Testament, making use of the *other* editions for a criterion. Concerning passages which were liable to doubt in the Septuagint version on account of the dissonance of the copies, whatsoever appeared to be consonant with the *other* versions, we have preserved; and we have marked with obelisks other places which were not to be found in the Hebrew, not daring wholly to suppress them. To *some* passages we have affixed the asterisk, in order that it might be shewn that *these* passages which had no place in the copies of the LXX, have been supplied from the *other* editions in accordance with the Hebrew."

These words, as I have already remarked, may be referred *partly* to the Tetrapla formed out of a selection of Septuagint readings agreeing with the other Greek versions, and without obelisks and asterisks; and *partly* to the Hexapla constructed and filled up according to the Hebrew copy, and with the addition of obelisks and asterisks. Ori-

gen, however, does not specify either work by name ; but he seems clearly to point out both in the order in which he took them in hand.

Let us commence then with the first of them.

(To be continued.)

To the Editor of the Christian Observer.

You will particularly oblige a constant reader of your miscellany, by inserting the following query, in the hope that the subject may undergo a fair discussion by some of your cor-

respondents who may be disposed to consider and report upon it.

Query.—Is it the duty of religious persons to attend the service of God in their *parish church*, in cases in which the minister is notoriously deficient in exhibiting the peculiar doctrines of the gospel, and where in truth they go in expectation of nothing beyond merely moral discourses ?

A reply would be preferred from one who can subscribe himself

A LOVER OF EVANGELICAL

PREACHING.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I WAS induced, a few days since, to explore the ancient neighbourhood of Paris Garden, for the purpose of discovering the old Meeting-house where the celebrated JOHN BUNYAN edified and delighted an audience which sometimes included in its number no less a man than the great Dr. OWEN, and where Bunyan (to quote his Life prefixed to Heptinstall's edition of the Pilgrim's Progress) "was so popular that, if but one day's notice was given, the meeting-house where he generally preached would not hold half the people who attended. Three thousand have been gathered together in this remote part of the town, and not less than twelve hundred at seven o'clock on a dark winter's morning, even in the week days."

I had no difficulty in discovering this ancient building. It is situated in Zoar-street, Gravel-lane. The larger portion of it has been occupied about twenty years by a working millwright, the rubbish of whose dilapidated machinery reposes in silence with the dusty pew doors and fractured wainscotting of the ancient meeting. Part of the gallery yet remains, with the same wooden pegs

still sticking in its front which once held the uncouth hats of those whom the gallant cavaliers of a former period pointed out to public contempt under the designation of "Round-heads" and "Puritans," but all of whom in common—whether Royalists or Republicans—have long since forgotten their mutual feuds, and passed to their eternal account.—The double doors of entrance to this building are precisely the same as once admitted the worshippers of a former age, and the pulpit itself might yet have been in existence, but for the Vandalic exercise of the axe and hatchet, which followed the occupation of this building for purposes of trade and commerce. I contrived to rescue from destruction all that remained of the ancient central branch for the lights ; for which I shall be readily excused by the antiquarian, and not perhaps condemned by the theologian. A small portion of this edifice is employed for the instruction of children. The entrance to this school once formed the side entrance of the meeting, and the present door and architrave are the same as have been always there. The front of the meeting-house, towards the street, is entirely de-

void of interest, so far as the picturesque is concerned, from the circumstance of the windows having been boarded up by the present possessor for the purposes of his trade; and therefore, when Mr. Wilkinson, a few years since, had a view taken of it for his *Londina illustrata*, the artist preferred depicting the back front, which, comprising, as it does, the projecting vestry-room, forms an interesting picture. Immediately behind the building was the burial ground: no traces of which, however, now remain; for even "their memorial is perished with them."

A few reflections suggested themselves to me on this antiquarian ramble, which may not be altogether unacceptable to the reader.—In the *first* place, I could not but admire the catholic and liberal spirit which appears to have actuated Dr. Barlow, the Bishop of Lincoln, the contemporary and patron of Bunyan, who is reported, in Manning and Bray's History of Surry, to have himself provided this meeting-house for Bunyan to preach in; a circumstance which derives no small confirmation from the well-authenticated historical fact of the same prelate having before that period interposed successfully for the deliverance of Bunyan from Bedford jail, where he had suffered an imprisonment of above twelve years. This conduct on the part of Bishop Barlow appears to have evinced a deep regard for true piety wherever he found it, with an abhorrence of all persecution for religion; and a love to the servants of Christ, however despised and contemned by an irreligious world. It seems also to have manifested in him an honourable zeal for the promotion of godliness, and an anxious concern for the souls of men, when he could thus, not merely *tolerate* a man so generally in disrepute in high quarters, but could even afford him (after having extricated him from the horrors of imprisonment) remarkable facilities for prosecuting his great ob-

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ject of converting sinners to God. Surely, sir, the hour is hastening when, if even a cup of cold water given to a disciple shall not lose its reward, this signal testimony of a bishop to the common cause which Bunyan espoused, and to the personal piety (whatever he might think of the nonconformity) of that "ambassador in bonds," will not have been displayed in vain.

I was, in the *second* place, impressed with a sense of the infinite value of the Gospel. The preacher of this humble and obscure conventicle was eminently popular in his day; not so much, as I conceive, from the display of his extraordinary talents, as from the plain exhibition of the free mercy of God in Christ Jesus to a perishing world. There was found to be an adaptation of this unsophisticated message of mercy to the moral miseries of mankind; and therefore while "the whole," as at present, needed not a Physician, such characters as felt they were sick of the disease of sin, flocked in crowds to hear of Him who came not to call the righteous but sinners to repentance. I apprehend it is mainly on this account that the Pilgrim's Progress acquired, and has preserved, its popularity. It is a work not perhaps peculiarly indebted to human eloquence or the graces of fine writing; but its particular excellencies consist in the skilful anatomy of the human heart—the exhibition of those characteristics both of a regenerate and an unregenerate state, which conscience will render intelligible in every age of the church and the world—the display of the infinite love and unmerited mercy of God in Christ Jesus, who came "to seek and to save that which was lost"—and the development of such particulars of the Christian conflict as every true believer will find more or less echoed and reflected in his own personal experience to the end of time.

Some writers have perhaps com-

4 D

posed better allegories ; and many have certainly committed fewer offences against good taste, and the prescribed rules of literary composition ; but the great charm of the *Pilgrim's Progress* is its faithful exhibition of the grace of God to man considered as a debtor to do the whole law, but who has broken it, and has "nothing to pay ;" in addition to which we have an accurate delineation of what our church aptly denominates the "sore lets and hindrances" which incessantly oppose themselves to our progress in the divine life ; and a display of the certainty of eventual triumph to the sincere and humble penitent, who renounces alike what Milton calls "his righteous and unrighteous deeds," and unreservedly casts himself for pardon and peace upon the infinite mercy of God through the only Sacrifice once offered for sin—a state of mind, be it ever remembered, the existence of which will be as distinctly marked, and as certainly known, by a life of holiness as a tree is known by its fruits. All minor differences of opinion seem to be more or less absorbed in the great fundamentals of our common Christianity ; and to this consideration, I apprehend, we must principally refer the widely extended usefulness and acceptableness of the work in question among Christians of various ranks, ages, and denominations. There is found in Bunyan's common-sense statements of the leading essentials of true religion, a certain harmony with the declarations of Scripture, and with daily experience, which operates as a testimony in every conscience ; and hence the commendations which have been lavished upon his labours, from the splendid eulogy of Dr. Johnson, to the simple attestations of the humble village Christian. Truly, learning and wisdom are very distinct things ; and without undervaluing the aids of science, it must be admitted that both preachers and writers of very moderate pretensions in respect of human attainments, may yet be eminently serviceable in their generation in

promoting the glory of God, and the salvation of their fellow-creatures.

The last particular which occurs to me to notice, is the importance of providing for the more extensive circulation on the continent, particularly in France, of that valuable work, "*the Pilgrim's Progress*." Many of your readers may know that a French translation of this work, which has long been published in France, with the royal imprimatur and commendation prefixed, is readily accessible ; but from the inquiries I have instituted, I have reason to believe that, owing to many circumstances not necessary to enumerate, this is among those valuable books which are almost entirely laid aside, and of which the rising generation know little more than the name. The present moment in France is highly important. Various benevolent societies are in action ; education is advancing ; a spirit of inquiry is on foot. There is "a shaking among the dry bones ;" and who can say what beneficial results may follow, even where they were least expected ? A more propitious season for religious impressions than the breathing time which has succeeded to protracted and desolating wars, can hardly be imagined ; and I would earnestly direct the attention of the friends of France in particular, and of the continent in general, to the above suggestion. French is the living language of whole countries ; and it seems therefore highly desirable that the plain and unostentatious, though powerful and practical, illustration of the leading doctrines of the Bible, which Bunyan has provided in his truly interesting volume, and which France has made her own by a judicious translation and an authoritative approval, should be widely circulated in a language which would probably give it access in quarters where theological works of a less amusing kind could not easily penetrate.

I am, &c.

AN OLD FRIEND
WITH A NEW FACE

To the Editor of the Christian Observer.

FEW papers inserted in your miscellany have been perused with deeper and more general interest, or with more extensive benefit, than those which appeared some years ago on the subject of education, under the signature of B. T., and which have since been given to the public in a detached volume. I have wished and hoped, but in vain, to see the subject resumed by your able correspondent in a similar series of papers addressed to young persons, in that very important era of life, when, emancipated from the restraints necessarily imposed by the regular routine of education, they eagerly assert their right to think and act for themselves. It is when authority ceases to compel, that the influence of principle is most needed to control. This appears to be the grand *moral crisis* of life. The heart is warm, the passions are ardent, the feelings susceptible, the mind inquiring. On the principles then adopted, and the habits and associations then formed, mainly depends the character of the future life. For the commencement of our education we are indebted to the care of others, but its final result rests with ourselves. However excellent may be the habits and principles inculcated by parents or preceptors, they will produce no permanent effect, if they are not afterwards voluntarily embraced. It is therefore a matter, both of surprise and regret, that while so much has been said and written on the subject of education, so little comparatively has been addressed to young persons on the equally important and difficult task of self-cultivation. It is a common error to suppose that education is completed, when in fact it has only commenced. Too many persons forget that "its true and legitimate aim is to form the character by the operation of proper principles, and to ameliorate the heart by exciting it to virtuous feeling;" and therefore

rest in the acquisition of mere accomplishments as its principal if not only end. It cannot surely, Mr. Editor, be a task unworthy of your correspondents, to endeavour to serve the rising generation by pointing out to their attention the great object of human life; the principles which should regulate, and the virtues which should adorn, our conduct; and the habits and pursuits which are best calculated to facilitate the acquisition of those principles, and to give stability and permanency to their influence.

A second course of papers from the admirable pen of your former correspondent would indeed be truly acceptable to your readers, and to none more so than to A. C. G.

To the Editor of the Christian Observer.

IN looking over your Number for June, I was much gratified to find that the subject of the lawfulness and expediency of attending musical entertainments has at length occupied your pages, and been so ably considered. It is a subject which has long engaged my thoughts, and I beg leave to send you a few observations on it, which have been chiefly called forth by the letter signed A. C. G.

It is much to be lamented, that music has not been more cultivated by religious persons, who have been usually disposed to view its attainment in so questionable a light, as very generally to neglect if not despise it. Thus, instead of being used, as was certainly intended by its Divine Author, for our innocent gratification and his glory, it has too frequently been made an engine of satan for promoting his cause in the world. There are two considerations which have forcibly struck me as placing music in the most elevated rank among her sister sciences. The one is, that it is the only one which is to accompany us to another world, and to be a part of the employment of the blessed above; and the other, that it is the only one which may be

directly used in the worship of God, for which it is eminently adapted on account of its power in promoting devotional feelings. If then music is raised so highly above all the other arts and sciences, how does it happen that so few religious persons cultivate the knowledge of it, and that so many view its acquirement as even worse than useless? I believe that the chief reason is, that it is so frequently abused; but it is almost unnecessary to remark, that this is no just cause. What, for example, is so commonly abused as the Divine forbearance? But no person would argue that, because the mercy of God is abused, it is not a blessing. Music therefore being a blessing—and I conclude the faculties for it would not have been given us by our gracious Creator if it were not—it is surely strange that it is so little cultivated by those who would best know how to employ it for its right object. If the science and practice of music were more general amongst religious persons, with how much greater effect than at present might it be used in our public assemblies! How poor is the music in most of our places of worship, compared with what it might be, were any considerable proportion of our congregations capable of singing by note, and of taking a part in those inspiring anthems which, whenever they are now sung, are generally left to the execution of a band of hired singers, while the congregation seem to think that they have nothing to do but to listen in silence, making what should be an act of worship a mere gratification! How very few are able to join even in the simple chants of our cathedrals, the service of which in consequence appears to many persons to be an unmeaning mockery.

Now, sir, it appears to me, that the letter of A. C. G. is much calculated to perpetuate the evil which I have been endeavouring to expose. For he will not allow the Christian any means of acquiring the know-

ledge of music. He appears to object to all public performances whatever. I should have coincided with every sentiment contained in the latter part of his letter, had it not been founded on a false position, and one which makes me strongly suspect that he does not come within the class of those who were requested to answer the inquiry of your correspondent: for no one can be a "*lover*" of that with which he is totally unacquainted; and how can a person be supposed to have any knowledge of music who says that "every advantage which music has to bestow may be obtained in private?" As well might he assert that a knowledge of painting or sculpture might be obtained by those who have never had the opportunity of viewing a good picture, or a fine statue. A person who has never heard any other music than what can be attained in *most* family circles, cannot possibly form any idea of the effect of the grand symphonies of Mozart or Beethoven, or of the devotional feeling produced by the sublime choruses of Handel.

The arguments which A. C. G. uses against attending the performance of oratorios might, I think, be used with equal propriety to dissuade persons from attending church, where they have no opportunity of obeying the Divine injunction, of not forsaking the assembling of themselves together, but under the preaching of a minister whose conduct shews that, in the performance of his sacred offices, he is not actuated by Christian motives. It appears to me, that in these cases our business is with ourselves, and not with others. The object of a minister of this description, as well as of a professional singer, may be "*gain*," and that of the greater part of his auditory, little better than "*amusement*;" but what have I to do with that? My business is to worship God; and if others will abuse sacred things, let me, at least, make a proper use of them.—I can-

not agree entirely with A. C. G. when he says, speaking generally of the auditors at an oratorio, that "their object is amusement;" for I believe that most real Christians who attend oratorios—and I know several who are in the habit of doing so—endeavour to attend them as an act of Divine worship, and to cultivate those devotional feelings which they are so well calculated to assist. Can any one, who is aspiring after the joys of heaven, hear those sublime choruses, the Hallelujah, or Worthy is the Lamb, without feeling his desires raised more intensely toward that blissful state? Or can any one whose heart is filled with gratitude to the Redeemer, listen to Handel's plaintive adaptation of the words of Isaiah, "He was despised;" without feeling more strongly the extent of the love of Christ, and the depth of that humiliation which he underwent for our sakes?

With respect to miscellaneous concerts, never having been in London, I am unacquainted with those of the Argyle Rooms and Hanover Square; but such as I have heard in the country may, I think, be innocently attended: and I cannot conceive that the circumstance of their being often frequented for the purposes of shew and vanity, can be objected more fairly against them, than against an exhibition of fine pictures; for many persons will attend for the same purposes, who are totally uninterested in the merits of the paintings. I am, however, well aware, that concerts and oratorios may be much abused. Like all other innocent pleasures, they ought to be enjoyed with moderation, remembering they are not the business of life, but recreations allowed us by our gracious Creator, to smooth the rugged path, and to be employed to his glory.—I perfectly agree with A. C. G. that "if they have any tendency to make the every-day duties of life comparatively insipid," or to induce us to "tread on the frontier line which separates

lawful enjoyment from unlawful compliance," we ought to take up the cross of self-denial. I also heartily coincide with his concluding remarks, and most earnestly do I wish that some musico-poetical friend would rescue from deserved obloquy some of our finest vocal compositions which have been unfortunately doomed to "wed their divine sounds" to poetry which no Christian ought to repeat, by setting such words to them as might at least be sung innocently, if not for higher purposes.

D. W. H.

To the Editor of the Christian Observer.

IN the circulating libraries of the place of fashionable resort from which I write, and I conclude in other places also, are frequently to be seen, *novels* covered with spare leaves of the New Testament, to save, I conclude, the trifling expense of other paper. These novels come thus half-bound from London. I need not say that such a use even of waste sheets or leaves of the Scriptures, is, in every respect, very profane; and I shall be truly happy, if by drawing public attention to the subject, I shall be the instrument of checking the evil. Would religious persons generally make a practice of seriously remonstrating with the parties concerned in this, and similar improprieties, as often as they happen to come under their inspection, the offenders would probably be induced either from principle or from shame, to discontinue practices which have a tendency to destroy the reverence which ought always to be felt for the word of God.

OBSERVATOR.

To the Editor of the Christian Observer.

PRAY, Mr. Editor, do any of your readers ever purchase illegal articles, such as game, or contraband or smuggled wares? or forget an odd window in the attic in filling up their schedules, &c.? for many of my neigh-

bours not only do such things, but tell me there is no harm in them, since it is quite fair to cheat government if you can, with much more to the same purpose. In vain I quote the example and authority of Him who said, "Render unto all their dues; tribute to whom tribute is due, custom to whom custom." In vain I urge, that taxation is no tyranny, but a necessary provision for the public expenditure, with a view to the public defence and comfort; that every man has a right to be protected as respects his life, liberty, and property; and that to enjoy this inestimable advantage he must submit to his contingent of national expense. In vain I add, that civil government is the ordinance of God, and that we ought to be subject to its injunctions, not only for wrath, but for conscience' sake; and this even though its provisions should not always comport with our wishes, and should demand from us many considerable sacrifices; that paying tribute is not conferring an obligation, but discharging a debt, and that common honesty requires us to do it to the uttermost farthing; that the consent of an individual is not necessary to make a public regulation valid and binding upon his conscience; that avoiding an impost is an act of flagrant injustice to our neighbours, because in proportion as the dishonest slip from their share of the burden, it must fall on others who are obliged not only to pay their own quota, but to make up the deficiency caused by the dishonesty of their neighbours; that cheating the king, as it is called, is cheating conscience and trifling with God; and lastly, that buying or selling illegal commodities, is not only unlawful in principle but affords a powerful sanction and bounty to the fraud, perjury, and often bloodshed which accompany smuggling, poaching and similar offences, and renders each individual connected, however remotely, with them, responsible in his degree for the sins

committed, the guilt contracted, and the lives lost in such transactions. I confess these arguments have hitherto swayed my own mind: but perhaps this was owing to my deficiency of intellect; and I should therefore be much obliged to some admirer of French gloves or smuggled cordials, who would rectify my judgment, in order that I may enjoy like my neighbours one great advantage which I am often told belongs to a marine residence.

MARINUS.

To the Editor of the Christian Observer.

I SEND you the following literal translation of a Danish Hymn sung at the cathedral at Copenhagen, at a solemn anniversary of the union between Denmark and Norway, hoping that some one of your correspondents equal to the task may be induced to give it a more poetical form.

HYMN.

God Jehovah! we praise thee:
To Thee our hearts we raise,
O Thou who wast, and art, and shalt be,
Rich Giver of all happiness:
Who is like Thee, O Jehovah?
Thou art our God—Hallelujah!

At a glimpse of thy glory
Choirs of seraphim fall prostrate;
And everlasting symphonies,
With heaven's joyful sounds, die away:
No sound to sound breathes forth;
All are silent, and adore Thee.

O God! Heaven trembles at thy power,
The splendour of the sun is lost in thy glory:
All heaven's host praise Thee,
And earth and ocean sound thy praise;
The whole universe is filled with harmony.

At thy command every sun
Appeared to break forth; from the bosom
of chaos

Worlds began their revolutions;
And the whole universe proclaimed thy
power:

Almighty art Thou, Jehovah—
Who is like Thee?—Hallelujah!

Surrounded with the beams of His glory,
The Lord looks down from His throne,
Seeing hosts of life swarm around.
But suns, worlds, heaven of heavens!
What are ye, before the Spirit of the Al-
mighty?

As a drop of water in the hand of man.

Break forth, O earth! heaven powerfully
break forth!

Sing holy, holy, holy God:—

Thou overlookest the kingdoms of the earth,
Thou seest thought, as it rises in the heart:
All is with Thee, equally great and near,
God is with all: truly God is here.

Kneel, prince of the people, humbly kneel
down,

Before the Lord's face, and adore:

God Jehovah blesses crowns,

God Jehovah annihilates thrones.

O god of the earth, ever remember
He is the Lord: thou art only dust.

Kneel down, O people, with thy prince
In reverend adoration:—

God Jehovah, Thou art our Father,
Even when Thou chastenest, Thou art still
our Father.

But he who obeyeth Thy word,
Him Thou rewardest as God.

Thy word is peace, and gives the hope of
heaven;

Therefore let us raise our joyful voices.

To Thee, O Lord, be praise and honour:

Thou wouldst have us learn the way of truth.

Who is like Thee, O Jehovah!

Thou art our God, Hallelujah!

All living creatures assemble round,

And with hope look up to Thee,

When Thou openest Thy gracious hand,

O Thou, the Father of the worm and the
seraph.

Each day dawns with Thy goodness:

Thou satisfiest all with Thy bounty.

From Thee the spring gracefully goes forth

As a bride, to decorate the earth.

Before thee the full ear of corn bends;

The joyful voice of harvest greets Thee:
To clothe us in the cold of winter,
The lamb freely offers us its wool.

See the haughty princes prepare for battle,
Threatening destruction and war;—

Now the thunder of the battle rolls—

The cottage falls—the palace shakes—

The ears of corn are beaten down with blood.

Thou winkest, mighty God, and there is
peace!

The storms praise Thee, O God,

The thunder roars, "Thou art the Lord!"

When the ocean heaves unto the heaven,

And earth's foundations tremble,

It is Thy word, O Jehovah!

Thy word is our good—Hallelujah!

Graciously behold our union;

Fill every heart with Thy peace:

Hear the thousands of united voices,

Thou Lord, who establishest thrones;—

Bless with success the actions of our King.

Bless with wisdom the counsels of our King.

Thou, O Lord, who art the hope of all
people,

Keep our Royal Family under Thy protec-
tion.

O let Thy people never want good princes,

Who may rule them with success!

Bless our land with fruitfulness.

Give us courage in war, and industry in
peace.

God of all power, we praise Thee!

God of all goodness, we thank Thee!

Become, O earth, an altar to His honour!

Be thou, O heaven, the arch of His glory!

The hope of all that lives is Jehovah—

The voice of all that breathes—Hallelujah!

REVIEW OF NEW PUBLICATIONS.

The Christian and Civic Economy of Large Towns. By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow.—No. II. *On the Influence of Locality in Towns.* Glasgow: Chalmers and Collins. 1820. price 1s.

WE shall be sorry if an examination of the first quarterly paper of Dr. Chalmers has not served to stimulate the appetite of our readers for another. In our own case, we have no hesitation in affirming, that "increase of appetite doth grow by what it feeds on." The more intimate

we become with these papers, the stronger is our desire to promulgate and to carry into effect the principles which they are designed to establish. Deeply convinced that the actual state of the country requires new and more efficient means of arresting its moral diseases than have hitherto been adopted, it is a matter of cordial satisfaction to us to find such means developed, as we conceive, in the tracts before us. And, to say nothing of more sacred motives, we feel the same sort of delight in assisting to make them known to the public, and to press them on its attention, that

we should in guiding the parched and perishing traveller to the stream in the desert, or in rescuing one dear to us from the grasp of the midnight assassin. Without further preface, we shall now proceed with our task, permitting Dr. Chalmers as much as possible still to display his own views, in his own forcible and eloquent, though often irregular and even somewhat uncouth, language.

The subject of the second of the author's essays, is "the influence of *locality* in towns." And it will be desirable, in the first place, to convey to our readers, in as small a space as we can, a clear conception of the meaning which our author affixes to the term *locality*. In almost every charitable institution hitherto attempted, it has been the endeavour of its founder to extend its operation as widely as possible, so as to embrace a large portion, if not the whole, of the congregated population. If, for instance, benevolent individuals institute a Sunday-school, it is customary to throw it open to all the children of the parish, or district, or city, however extended or populous, who are willing to partake of its benefits. And the school, constructed upon this diffuse and indefinitely comprehensive plan, it is also customary to supply with such voluntary teachers, from whatever quarter they come, as may offer themselves for the work. Both the teachers and the taught are thus drawn together indiscriminately from all parts of the district; and the various classes are arranged, and teachers are allotted to them, without the slightest reference to the natural or local connexion of the parties. They may not have the slightest knowledge of each other, but what arises from their thus fortuitously meeting in a large and crowded school-room once in the week. In most instances, therefore, when the task of the day is done, their intercourse ceases; and consequently the influence which a teach-

er can acquire over his pupils, and still more over their parents, is confined within very narrow limits. Now, what Dr. Chalmers maintains is this, that the effectiveness of each individual teacher would be greatly augmented if, instead of thus labouring in a vague, indefinite, and varying sphere, a fixed and definite *locality* were assigned to him, and a fixed portion of the population were placed in immediate and exclusive connexion with himself. And he labours (with what success will presently be seen) to convince his readers, that a given number of teachers spread over a neighbourhood, on this local principle, each having permanently under his own care a particular portion of that neighbourhood, which he can easily and conveniently superintend, are thereby armed with a much higher power over the habits and morals of the rising generation, and even of the population generally, than can possibly be acquired on the prevailing system, or on any system which does not involve an anxious and constant reference to this principle of *locality*.

We are so anxious that our readers should be aware, in the outset, of the real nature and tendency of Dr. Chalmers's system, that we shall think it right to lay before them in the first instance a practical exemplification of its operation and effects, before we proceed to the consideration of his general reasoning. It is with this view that we here transcribe the following account given by Dr. Chalmers of the Saltmarket Sabbath-school Society, which was formed some years since in Glasgow.

"The field of its operations," he observes, "takes in both sides of the street called the Saltmarket, with the deep, and narrow, and numerous lanes which branch off from them. It bears a population of 3624: and to cultivate this extent, there were only four individuals, at the outset of the undertaking; who, instead of spreading themselves over the whole, appropriated each a small locality, and waited for more agents, ere they proceeded to lay

out the remainder. And, such is the impulse that lies in a field of exertion, with its boundaries lying visibly before you—such is the excitement given to human power, when linked with a task that may be surmounted, instead of being left to expatiate at random, over an obscure and fathomless unknown—such is the superior charm of a statistical over an extended territory, and such the more intense sympathy of a devoted few, in the prosecution of their common and defined object, than that of the scattered many, who have spread beyond the limits either of mutual inspection or of general control, that, in a few months, did this little association both complete its numbers, and thoroughly allocate and pervade the whole ground of its projected operations. It has now opened fourteen schools, and provided them with teachers. The number of scholars is 420, amounting to more than a ninth of the whole population. This is a very full proportion indeed; for, on pretty extensive surveys, is it found, that the whole number of children, from the age of six to fifteen, comes to about one fifth of the population. Certain it is, that all the general societies, in previous operation, had brought out but a very slender fraction indeed of the number brought out by this local and pervading society—that many a crowded haunt of this district, was as completely untouched by the antecedent methods, as are the families in the wilds of Tartary—that hundreds of young, never in church, and without one religious observation to mark and to separate their Sabbath from the other days of the week, have thus been brought within an atmosphere, which they now breathe for the first time in their existence—that, with a small collection of books attached to each humble seminary, there is a reading of the purest and most impressive character, in full circulation amongst both the parents and the children who belong to it; and, what is not the least important effect of all, that, by the frequent recurrence of week-day visitations, there is both a Christian and a civilizing influence sent forth upon a whole neighbourhood, and a thousand nameless cordialities are constantly issuing out of the patriarchal relationship, which has thus been formed between a man of worth, and so many out-cast and neglected families.”

“Certain it is, that we never witnessed
Christ. Observ. No. 237.

so rapid a cultivation; and when, on visiting one of these schools a few months after its establishment, we beheld the dress and decency of their exterior, and marked the general propriety of their manners, and observed the feeling that was evident in the replies of some, and the talent and promptitude that shone forth in the replies of many—when, along with all this, we were made to rejoice in the greetings of the assembled parentage, and shared their triumph and satisfaction in the proficiency of their own offspring, whom, poor as they were, they, out of their own unaided resources, had so respectably arrayed—when we further reflected, that the living scene before us was not made up of the scintillings of a whole city, but was formed by the compact population of one small but thoroughly explored vicinage,—with our eyes open to what had thus been done by the moral force of care and kindness on the part of one individual, we could not miss the inference, that, with a right distribution, it was in the power of a number of individuals, to throw another aspect over the habits and character of another generation.

“There is much of experimental wisdom to be gathered, we think, from the circumstances attendant on the origin and progress of this little association. We learn, by its history, first, what unsanctioned and wholly unofficial individuals can do. They had no superior to introduce or to accompany them in their rounds; and yet did they find their way to a gracious reception, and a firm practical concurrence with their scheme, on the part of the general population. They have also proved how much more stimulating a manageable section of the city is, than a mighty whole, over which there hangs the feeling of a weight and a difficulty insuperable. From the very outset of their undertaking, they were within clear sight of its termination, and felt themselves urged onwards at every new step by a new inspiration of hope and energy, till, in a very few weeks, their establishment was completed. Their lists, furthermore, teach us how this is the effectual system for most thoroughly pervading any given space.”

“The number of scholars from this part of the town, in attendance upon the general schools, at the erection of this Society, was

128, being greatly less than a third of the number who attend the present schools. But the most cheering part of the whole operation, was, the great and immediate effect of the local interest, in calling out a well qualified agency for the work of this association. It consists of fourteen teachers, ten of whom were never employed in this capacity before; and who were allured to the enterprise by the peculiar motives and facilities which were attached to it. In other words, to multiply and extend the good which has been done on this portion of the territory, we do not need to starve any one department of public usefulness that is now in operation. In answer to the prayers and the pains of Christians, will labourers come forth, as the work of the harvest is entered upon; and an influence, which never could have emanated from any one fountain of general superintendence, will spread itself among the contiguous districts, by a mere process of distinct and successive imitations."

"Strong, however," adds Dr. Chalmers, "as are our partialities for the Saltmarket Society, we are not sure but that we feel a still greater interest in the solitary, yet eminently successful, attempt of a gentleman in our city, whose name, from motives of delicacy, we forbear to mention. It is now about a year and a half ago, since he assumed a district to himself, which he resolved to cultivate, on the system of local philanthropy. We believe that, in respect of the rank and condition of those who live in it, it is greatly beneath the average of Glasgow. It comprises a population of 996; whom he, in the first instance, most thoroughly surveyed, and all of whom, we are confident, he has now most thoroughly attached, and that, by a series of the most friendly and enlightened services. He has found room, within its limits, for four Sabbath-schools, which he provided with teachers of his own selecting, and who, like himself, labour, of course, gratuitously in the cause; as, indeed, we believe, do all the other Sabbath-teachers in the city. The scholars amount to 110; which is, also, in very full proportion to the number of inhabitants. He has also instituted a Savings-bank, which takes in deposits only from those who live, and from those who work, within the bounds of this little territory. With this last extension of his plan, the bank may embrace a population of 1200; and, from its commencement, in December 19th, 1818, to December 18th, 1819, the whole sum deposited is 235*l.* 12*s.* 3*d.* During the twelvemonth, sixty families of

this small district, have opened their accounts with the bank, and received an impulse from it, on the side of economy and foresight. This, in such a year, proves what might be made of the neglected capabilities of our labouring classes. Any general savings-bank for the town at large, would not have called out one tenth of this sum, from the obscure department which this gentleman occupies, and which, with the doings and the devices of a most judicious benevolence, he is so fast rescuing from all the miseries which attach to a crowded population. We hold this to be one of the most signal triumphs of locality." pp. 77—85.

We have produced these details in the first instance, because we feel with our author the extreme difficulty of establishing his general positions on this subject by any mere process of reasoning; as their soundness can after all be satisfactorily established by experiment alone. Dr. Chalmers, however, confidently challenges individuals to make the experiment for themselves. But lest any should refuse or neglect to bring the question fairly to this issue, he attempts to make good his ground by arguments, the substance of which we shall now endeavour to place before our readers.

The first effect of such a system of *locality* which he contemplates, is that wrought on the mind of the teacher.—Nothing, it is obvious, can be more appalling to almost every mind, and especially to a mind of ordinary powers, than a field of benevolent duty of which it is impossible to measure the limits, the necessities, or the possibilities. But present to such an individual, instead of a measureless expanse of human sufferings or vice, a given corner commensurate to his capacity, and conveniently situated for his inspection and his exertions, and what will be the effect upon him?

"Such a man," says Dr. Chalmers, "will feel a kind of property in the

families; and the very circumstance of a material limit around their habitations, serves to strengthen this impression, by furnishing to his mind a sort of association with the hedges and the landmarks of property. At all events, the very visibility of the limit, by constantly leading him to perceive the length and the breadth of his task, holds out an inducement to his energies, which, however difficult to explain, will be powerfully felt and proceeded on. There is a very great difference, in respect of its practical influence, between a task that is indefinite, and a task that is clearly seen to be overtakeable. The one has the effect to paralyze; the other, to quicken exertion. It serves most essentially to spirit on his undertaking, when, by every new movement, one feels himself to be drawing sensibly nearer to the accomplishment of it—when, by every one house that he enters, he can count the lessening number before him, through which he has yet to pass with his proposals for the attendance of their children—and when, by the distinct and definite portion which is still untravelled, he is constantly reminded of what he has to do, ere that district, which he feels to be his own, is thoroughly pervaded. He can go over his families too, with far less expense of locomotion, than under the common system of Sabbath-schools; and, for the same reason, can he more fully and frequently reiterate his attentions; and it will charm him onwards, to find that he is sensibly translating himself into a stricter and kinder relationship with the people of his district; and, if he have a taste for cordial intercourse with the fellows of his own nature, he will be gladdened and encouraged by his growing familiarity with them all; and thus will he turn the vicinity which he has chosen, into a home walk of many charities; and recognised as its moral benefactor, will his kindness, and his judgment, and his Christianity, be put forth, with a well-earned and well established influence, in behalf of a grateful population." pp. 56—58.

He considers next the effect of such a system on the minds of the scholars.

"The invitation comes upon them with far greater power, when it is to attend the weekly lessons which are given out in the close vicinity of their own habitations,

than were it to attend at some distant place, where children are assembled from all quarters of the city. And the vicinity of the place of instruction to the taught, is not the only point of juxtaposition which goes to secure and to perpetuate their attendance. There is also much in the juxtaposition of the taught to one another. This brings what may be called the gregarious principle into fuller play. What children will not do singly, they will do with delight and readiness in a flock. This comes powerfully to the aid of the other advantages which belong to the local system—where the teacher will not only experience a kind reception at his first outset among the families, but will find, that in the course of a very few rounds, he engages, for his scholars, not a small proportion of the young, but a great majority of those in the district. And if he follow up each act of absence, on the part of the children, by a call of inquiry upon their parents, he will succeed in controlling them to regular and continued attendance—a habit, which, with a slight exertion of care upon his part, may be so kept up and strengthened, as to obtain, in the little vicinage over which he presides, all the certainty of a mechanical operation." pp. 58, 59.

The third benefit of the local system, which he notices, is *its effects on the population of the district.*

"That very influence which binds the teacher to the families, does, though by a looser and feebler tie, bind the families to each other. One great desideratum in large towns, is acquaintanceship among the contiguous families. And to promote this, every arrangement, in itself right, should be promoted, which brings out the indwellers of one vicinity to one common place of repair, and brings upon them one common ministration. We believe, that the total want of parish schools, and the total neglect of the right of parishioners to a preference for seats in parish churches, have, in addition to a mischief of a deadlier and more direct character, withheld from our population the great though collateral advantage that we are now insisting on. It is an advantage, which is, to a certain degree, made up by the local arrangement of Sabbath-schools—where, by next-door neighbours being supplied with one common point of reference; and their chil-

dren being led to meet in each other's houses, at one common work of preparation; and all being furnished with one common topic of simple, but heart-felt gratitude—that moral distance is somewhat alleviated which obtains in our great cities, without any counteraction whatever, even among those living under the same roof, and which powerfully contributes, among other causes, to stamp a lowering and unsocial aspect on a city population." pp. 59, 60.

To these reasonings we see no solid reply or objection. Nor can we conceive that any one will maintain that the same consequences can reasonably be anticipated, in any thing like the same extent, except on the system which our author recommends. When the doors of a school are thrown prodigally and indiscriminately open to a whole neighbourhood; when the teachers live at an indefinite distance from the scholars, and the scholars from each other; when intercourse with the scholars and their parents during the weekdays, is not only no part of the prescribed duty of the teachers, but would probably in most cases be impracticable; it is not to be expected, indeed it seems to be impossible, that either teachers or scholars should have those affections touched within them, which the local system is so peculiarly calculated to call into operation, and which, when once effectually excited, are found to infuse so remarkable a degree of interest and energy into every scheme of action, and to fortify the mind against the difficulties and disappointments which must infallibly be encountered in every enterprise of Christian benevolence.

Nor is this the point of highest importance, with regard to this subject, urged by our Scottish philosopher. There is an argument behind of still loftier bearing than any to which we have yet called the attention of our readers. Under a system in which it is the duty of the teacher to draw out for himself from the alleys and styes of vice and

wretchedness a little class of scholars, it is obvious that *the teacher moves toward the people*. Under a system, on the contrary, where we merely throw open the school and suffer the poor to send in their children, there must be a *movement on the part of the people towards the teacher*. In the latter case, it is true, that such of the poor as have sense or principle enough to discover the value of Christian instruction to their families, will gladly avail themselves of the privilege offered. But what becomes of the rest? What will be the fate of the many thousands of children whose parents, drenched in the depths of ignorance and vice, can perceive nothing of the excellence of knowledge or piety—on whose filmy eyes these stars of comfort and joy never radiate, and who need a new faculty to learn the benefit of using those they already possess? It is *not* with our moral as with our physical wants. A want of food for the body will always be followed by an effort to possess ourselves of it. But just in proportion to our destitution of morals or piety, will be our negligence to obtain them. Like wretches deprived too long of food, the famine will have destroyed the appetite. The person who has been taught to read a little, may have tasted enough of the sweets of intelligence to thirst and struggle for more. The individual, in like manner, who has caught some faint glimpse of the glories and goodness of God, charmed with the view, may desire to "follow on, that he may (more intimately) know the Lord." But the man half brutalized by darkness and vice hates both light and purity, and must violate every previous habit of his mind in order to go in quest of them. But let Dr. Chalmers state his own argument.

"A general system of Sabbath-schooling may attract towards it all the predisposition that there is for Christian instruction, and yet leave the majority

as untouched and as unawakened as it found them. In moving through the lanes and the recesses of a long-neglected population, it will be found of the fearful multitude, that not only is their acquaintance with the Gospel extinguished, but their wish to obtain an acquaintance with it is also extinguished. They not only have no righteousness; but they have no hungering, nor thirsting after it. A general teacher may draw some kindred particles out of this assemblage. He may bring around him such families as are of a homogeneous quality with himself. Those purer ingredients of the mass, which retain so much of the ethereal character as to have an ethereal tendency, may move towards a place of central and congenial attraction, though at a considerable distance from them; and even though, in so doing, they have to come separately out from that overwhelming admixture with which they are encompassed. But the bulky sediment remains untouched and stationary; and, by its power of assimilation, too, is all the while adding to its own magnitude. And thus it is both a possible thing that schools may multiply, under a general system, and that out of the resources of a mighty population, an overflowing attendance may be afforded to each of them, while an humble fraction of the whole is all that is overtaken; and below the goodly superficies of a great apparent stir and activity, may an unseen structure of baser materials deepen and accumulate underneath, so as to furnish a solution of the fact, that with an increase of Christian exertion amongst us, there should, at one and the same time, be an increase of heathenism." pp. 61—63.

Let us for an instant apply these observations to *schools*.—Is it not the fact that our present system of schools—we are speaking of large towns—attracts chiefly the more decent and respectable part of our poor population; in short, that it mainly lays hold of those, who, if they were without any public assistance, would still find their way to a certain degree of education? It seems to us to resemble the error of a street constable who, sent out to secure rogues, should apprehend honest men; or of a physician who, commissioned to cure the diseased, should pass them

by to exercise the mysteries of his profession on the healthy and well formed.

These observations apply with at least equal force to the *ministry of religion*.—The prevailing system of things in our large towns, has actually provided one church for perhaps ten, or twenty, or fifty thousand people; which produces the result of supplying church-room only for the few who are desirous and determined to have it. Dr. Chalmers contrasts in a very forcible manner the impression which in such a state of things may be produced on the mind of a superficial observer by the scene around him, and the erroneous inferences to which a contemplation of it might lead; with the sad realities of the moral misery, and even increasing profligacy of the majority of the population.

"This is an age," he observes, "of many ostensible doings in behalf of Christianity. And it looks a paradox to the general eye, that, with this feature of it standing out so conspicuously, there should also be an undoubted increase of crimes, and commitments, and executions, all marking an augmented depravity among our population. A very slight degree of arithmetic, we are persuaded, can explain the paradox. Let it simply be considered, in the case of any Christian institution, whether its chief office be to attract or to pervade. Should it only be the former, we have no doubt, that a great visible exhibition may be drawn around it—and that stationary pulpits and general Sabbath-schools, and open places of repair for instruction indiscriminately to all who will, must give rise to a great absolute amount of attendance. And whether we look at the streets, when all in a fervour with church-going—or witness the full assemblage of children, who come from all quarters, with their weekly preparations, to a pious and intelligent teacher—or compute the overflowing auditory that, Sabbath after Sabbath, some free evening sermon is sure to bring out from among the closely peopled mass—or, finally, read of the thousands which find a place in the enumerations of some great philanthropic

society—we are apt, from all this, to think that a good and a religious influence is in full and busy circulation on every side of us. And yet, there is not a second-rate town in our empire, which does not afford materials enough, both for all this stir and appearance, on the one hand, and for a rapid increase in the quantum of moral deterioration on the other. The doings to which we have adverted, may bear, with a kind of magnetic influence, on all that is kindred in character to their own design and their own principle. They may communicate a movement to the *minority* who will, but leave still and motionless the *majority* who will not. Whole streets and whole departments may be nearly untouched by them. There is the firm and the obstinate growth of a sedentary corruption, which will require to be more actively assailed. It is certainly cheering to count the positive numbers on the side of Christianity. But, beyond the ken of ordinary notice, there is an outnumbering both on the side of week-day profligacy, and of Sabbath profanation. There is room enough for apparent Christianity and real corruption to be gaining ground together, each in their respective territories; and the delusion is, that, while many are rejoicing in the symptoms of our country's reformation, the country itself may be ripening for some awful crisis, by which to mark, in characters of vengeance, the consummation of its guilt." pp. 65, 66.

Nothing can be more obvious to ourselves than that the present system of assigning one church or one school to a large mass of human beings, of providing moral or spiritual assistance only for the volunteers in religion or morals, of meeting the more respectable as it were half way, or letting them come, if they please, the whole way, till they find a teacher, while we consign the ignorant and the profligate to their own tastes and desires, which, as we well know, point neither to light nor holiness, is pregnant with evil. It is a system which seems utterly to overlook both the native corruption of the human heart, and the superinduced depravity caused by ignorance and vice. It is a system therefore of absolute error and ruinous delusion, which threat-

ens, and must eventually evolve, the most tremendous consequences. —But why should we speak only of its future and possible effects? The effects are already before us and around us. It is our strong conviction that our late popular commotions, the general insurrection which seems to be forming against all the principles of just subordination, the increasing contempt of every law of God, the growth of public crime, and the wider diffusion in private of infidelity, blasphemy, and vice, are the proper and natural fruit of our inadequate system of moral instruction. We do not mean to say—far, very far from it—that our churches and schools have done nothing, or done little. But they have not met the exigencies of the case. They have done much; but they have left more, infinitely more, undone, and that under circumstances which make the omission peculiarly unfavourable to the public peace. They have been efficient partly in seconding and sustaining the predisposition to religion and morals in the minds of the better disposed, partly in bringing some lost sheep back to the Great Shepherd; but they are wholly incommensurate to their object of instructing and Christianizing the mass of society. They, generally speaking, touch but the more wholesome superficies of the population, and leave the corrupt mass beneath to fester and rankle as it may. How different was the spirit in which our Saviour and his apostles acted! He came, and they went forth, to seek and to save the lost. They went out into the highways and hedges to seek them. They explored the recesses of misery and degradation for those who were morally as well as physically diseased or destitute. So must we act. The real profligates, the really lost of the present day, must be sought by us before they can be found. The den of the monster

must be visited, if he is to be dragged to light. We must go in quest of the vicious, the morally lame, and blind, and naked, and compel them, as it were, by the irresistible force of Christian kindness and affection, to accept of the boon we offer, instead of waiting for them to come in quest of us. How unanswerable, in this view, is the following passage!

"In these circumstances" (alluding to the close of the preceding extract) "we know of no expedient, by which this woful degeneracy can be arrested and recalled, but an actual search and entry upon the territory of wickedness. A mere signal of invitation is not enough. In reference to the great majority, and in reference to the most needful, this were as powerless as was the bidding to the marriage-feast of the parable. We must have recourse, at last, to the final expedient that was adopted on that occasion; or, in other words, go out to the streets and the highways and by every fair measure of moral, and personal, and friendly application, compel the multitude to come in. We must do with the near, what we are doing with the distant world. We do not expect to Christianize the latter by messages of entreaty from the regions of paganism. But we send our messages to them. Neither do we give a roving commission to the bearers, but assign to each of them their respective stations in that field, which is the world. And we most assuredly need not expect to Christianize any city of nominal Christendom, by waiting the demand of its various districts for religious instruction, and acting upon the demands as they arrive. There must be as aggressive a movement in the one case as in the other. There is not the same physical distance, but there is nearly the same moral distance, to be described with both; and they who traverse this distance, though without one mile of locomotion to the place of their labour, do, in effect, maintain the character, and fulfil the duty, of missionaries." pp. 66, 67.

But it may be asked, what is it, in simple words, that Dr. Chalmers requires of us? Among other expedients which he proposes, is this: Any one or two individuals who are anxious to do good in the town in

which they live, may begin by fixing on some corner of it—it were better to be some poor and neglected part—and then, introducing themselves to every family in succession, they may state their purpose of setting up a Sunday-school in the very midst of them.

"With no other manner," says our author, "than that which Christian kindness would dictate, and just such questions as are consistent with the respect which every human being should entertain for another, we promise him, not merely a civil, but a cordial reception in almost every house, and a discreet (civil) answer to all his inquiries. The first thing which, in all likelihood, will meet his observation, is the mighty remainder of good that is left for him to do, amid the number and exertions of the general Sabbath-schools that may be on every side of him. It may be otherwise in some few accidental districts. But, speaking generally, he will assemble a sufficient school out of a population of three hundred.* Parents of all characters will accept his proposition with gratitude. And if, on his first meeting with their children in some apartment of the district, he should be disappointed by the non-attendance of some whom he was counting on, a few calls of inquiry on the subject will generally, at length, secure the point of their attendance; and, by following up every case of absence with a week-day inquiry at the parents, he will secure the regularity of it; and thus may he bring his moral and personal influence into contact with their young, for a few hours of every recurring Sabbath; and also keep up an influence through the whole week, by the circulation of books from a small library attached to his institution. It will prove a mighty accession to the good that he is doing, if he hold frequent intercourse with the families. Their kindness and his enjoyment will grow with the growth of their mutual acquaintanceship. And should he, in the spirit of a zealous philanthropy, resolve to

* The number of children, in such a population, requiring instruction, may be from thirty to forty. A few of these will be otherwise provided for; but among such a number, from twenty to thirty children may generally be collected; and these will be sufficient to form a school.

cultivate the district as his own—should he fill up every opening to usefulness which occurs in it—should he mix consideration with sympathy, and, in all his services and all his distributions, bear a respect to their character as well as to their comfort—we cannot confidently say, that he will turn many from Satan unto God; but he will extinguish many an element, both of moral and political disorder.

“A few months of perseverance will thoroughly engage him to the cause that he has undertaken. He will feel a comfort in this style of philanthropy, which he does not feel in the bustle and distraction of manifold societies. He will enjoy both the unity and the effectiveness of his doings. And, instead of pacing, as he does now, among dull committees, and perplexing himself among the questions of a large and laborious superintendence, he will expatiate, without incumbrance, upon his own chosen field, and rejoice in putting forth his immediate hand, on the work of reclaiming it from that neglected waste of ignorance and improvidence by which it is surrounded.

“To be effective in such a walk of benevolence as this, it is not necessary to be rich. Should, for example, the defective education of a whole district be repaired by one individual, without the expense of a single shilling; and that, by the mere force of moral suasion, he prevailing on every parent, who required urgency upon the subject, to send all the children of a right age to a week-day school upon their own charges—or, should another individual, standing in the relation that we are now explaining to a particular district, put a debt, which bears most oppressively over one of the families, into a sure and rapid process of liquidation, and that, not by advancing one fraction, but by simply recommending the expedient of a small weekly deposit—and such instances as these be varied and multiplied to the extent that is conceivable, would not this be enough to prove, that it is not by the influence which lies in wealth, but by the power which resides in the moral elements of intelligence and affection, that the good is to be accomplished? The weapons of this warfare are, advice—and friendship—and humanity, at all times ready, without being at any time impertinent—and the well-earned confidence which is ever sure to follow in the train of tried and demonstrated worth. These, when wielded for a time by the

same individual, on the same contiguous families, will work an effect of improvement which never can be attained by all the devices and labours of ordinary committeeship.” pp. 68—71.

We here see what effects may be produced by a single individual operating upon a small and definite portion of the community. By collecting around him, which he may do at little or no expense, about twenty-five children, for two hours on the Sunday, he may not only be instrumental in imbuing them with Christian principles, and at the very least in rescuing them from many immoral and injurious habits, but he may acquire an influence in the families to which they belong, which, if he seek anxiously and steadily to improve it by occasional intercourse during the week, and by the various means which Christian wisdom and Christian kindness, would suggest, may enable him by degrees to change the whole moral temperament of the little circle to which his cares are directed. He may succeed in so exciting their attachment to himself, and their confidence in his benevolent and disinterested purposes, as to be able at length to interest them in the services of the sanctuary, and in every duty which belongs to them as Christians and as men. Such is one of the delightful labours of love proposed to an individual, even in the humblest station, who loves his God and desires for his sake to promote the temporal and eternal happiness of his fellow-creatures. The part required of philanthropists of larger influence is, that they would assist in portioning out into these smaller compartments a particular parish or district of a parish, each capable of supplying its twenty or twenty-five contiguous children otherwise destitute of the means of Christian instruction, and that they would endeavour to assign to each a person, forming himself a part of the

neighbourhood, and living, if possible, on the very spot, qualified to act the part of a teacher, and to fulfil the various offices of Christian kindness to which we have adverted. If they can find only one such teacher, let them not wait for more, but at once begin the work, and assign to him his limited sphere of benevolent exertion, to which he is to confine himself. Another and another will be found in succession to undertake a similar sphere, until, by the apposition of part to part, they shall have covered the whole of the parish or district which they had selected for their operations with schools and instructors.

What may be accomplished by this slow, modest, measured system of assault on the wants and vices of large and populous districts of a great city, has already been exemplified in the two cases produced by Dr. Chalmers, and which are contained in the first extracts which we have given from the work before us, and which exhibit a most satisfactory proof of the benefits to be derived from the proposed system.

We see in these instances, that, by the application of that system, the whole number receiving instruction has been trebled, and this independently of the various collateral benefits which Dr. Chalmers shews to have resulted from it.

One of the examples, indeed, extends into a different department of benevolence; but the success has not been the less signal.

Such is the substance of No. II. of these quarterly papers; and here, for the present, we must be contented to stop. The truth is, that every new Number, with some repetition, opens upon a new topic of such magnitude, that we are disposed not to crowd too much at once upon the minds of our readers, but to give them a month for the digestion of what has already been set before them. We shall, however, be forgiven, if we append to these extracts a few simple

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observations, in which, after Dr. Chalmers's example—deferring for the present a more distinct notice of Sunday-schools, or other particular institutions—we shall confine ourselves to the *general topic of locality*.

The present state not merely of our great towns, but of our country villages, is truly deplorable. Dr. Chalmers, in the first of these papers, proposes to himself and to his readers the object of "*assimilating*" large towns to country villages. We know not what may be the state of Scotland; but we can assure him, that in many parts of England there is little to choose between the city and the village. If some of the grosser species of vice prevail less in villages—and of this we are not certain—others are as deeply rooted, and of as rank growth in the fairest valleys of the country as in the suburbs of the metropolis. Drunkenness and swearing, illegitimate connexions, Sabbath-breaking, an almost general abandonment of the holy sacrament, a disregard of Scripture, and in many cases an open and undissembled denial of its truth, and all this coupled with, fostered, and perpetuated by, ignorance the grossest and most impenetrable,—these are the fruits of our present system, these are the scenes which the eye of the lover of God and of his country is forced to contemplate in those villages celebrated by poets and orators as the abodes of simplicity, and purity, and loveliness. With us, therefore, for the present, there must be no talk of "*assimilation*." The remedy in our case must reach equally to town and country, must arrest the rustic at his plough as well as the weaver at his frame; and, in our judgment, it will often find the former the tougher subject of the two for moral administration. In our cities, however, it is next to impossible to take the complete guage of corruption. Certain it is, that at no period of our history did our calendars ever so awfully teem with culprits: and never, per-

haps, did crime walk abroad armed with more of the miserable assurance and apology which is derived from the multiplicity of companions in guilt.

Such being the state of things, it is most evident that the corruption of human nature has mastered the resources of society. We have outgrown all our means of moral counteraction; the disease has got a-head of the remedy; and the various institutions designed for the cure of the patient, including our churches and our ministers, rather mock us with fair and often violated promises of good, than yield any solid ground of hope and consolation to the mind. They are altogether inadequate to their object: they leave a decided majority of our population in a state of absolute destitution of the means of moral reformation.

At such a juncture, it is surely an event which ought to be recognised among the merciful interpositions of Providence in behalf of an ungrateful nation, that a discovery should be made, in many respects, calculated to arrest the progress of those moral diseases which are fast tending to the dissolution of society. We call the principle so powerfully defended and inculcated by Dr. Chalmers, a *discovery*; because, however simple and obvious it may be when discovered and developed, it is a perfectly *new* proceeding, in the enginery of Christian benevolence, to assign to every man his distinct sphere of action, and to select that sphere with an express reference to his circumstances and powers. Nor let the simplicity of a project—which thus merely proposes to adapt the work to the agent, and, by taking all the parts in succession, finally to accomplish the whole—tempt any of its examiners to undervalue its truth or its power. In point of fact, all those agencies by which the mightiest results are achieved, not in morals only but in physics also, astonish us, when duly investigated, by their sim-

plicity. The largest effects are generally brought about by causes the least complicated: on the contrary, complication usually implies defect in some of the means employed, and increases the risk of failure. The simplicity, therefore, of Dr. Chalmers's plan will constitute to the enlightened mind one of its principal excellencies. The unhappy but celebrated man who, by the power of his talents, forced his way from obscurity to one of the loftiest thrones of Europe, is said to have subdued every nation opposed to him by the simple expedient of rapidly advancing so as to attack, in succession, the still disunited corps of the enemy, instead of waiting their concentration, and then encountering the whole. And akin to this is the policy of the great writer before us, who, in opposition to old and stubborn prejudices, aims at conquering the kingdom of Satan, and destroying the "whole body of sin" by encountering, in succession, each of their minuter portions.

It may be well to examine, before we conclude, some of the objections which are likely to be urged against the views promulgated by Dr. Chalmers on the subject of locality, and some of the impediments which may possibly arise to the full accomplishment of his wishes.

The first objection which, in recommending the adoption of this plan, we ourselves have had to encounter, is the *alleged want of agency*.—Now we should not be candid, if we were not to allow that this want may be more felt in England than in Scotland. The habits of general education in the latter country have diffused, over a large part of the population, a spirit of intelligence and thoughtfulness which subsists, we believe, to an equal extent, in no other portion of the globe. But then it is to be remembered, that whatever be the disparity at the present moment, it must be daily lessened by the

augmentation in the number of schools which has taken place of late, and especially of Sunday-schools, of which it is the peculiar operation to call out the intelligence and extend the scriptural knowledge of the scholars, and which must, under God, be prolific of individuals disposed and qualified for the office of instructors.

It is surprising how rapidly, under a well-conducted system of education, teachers may be multiplied. Among many similar instances, we could point to one well-conducted Sunday-school in our own metropolis, which, independently of sixty gratuitous teachers already employed in it, has called forth not less than one hundred and fifty candidates for the office of gratuitous teachers, and who only wait for a sphere of action, many of whom have been nurtured in the bosom of this establishment. Whatever, therefore, may be the *actual* condition of the great mass of the British population, we may cheer ourselves with the consideration that, if a more active and intelligent and spiritual process were instituted, a continually-augmenting body of agents would be found to start up from the now dreary and fruitless wastes of society, to assist in carrying on the proposed work to its fullest extent. Under the stimulating influence of holy and honest energy, in the cause of God and of our perishing fellow-creatures, there would spring up, as it were, from the now stagnant marshes of corruption, the very instruments by which they are to be drained and fertilized. As in the fine picture of the highly-gifted countryman of Dr. Chalmers there suddenly arose on the eye of the startled monarch of Scotland,

"Bonnet, and spear, and bended bow :
On right, on left, above, below,
Sprung up at once the lurking foe :
From shingles grey their lances start ;
The bracken bush sends forth the dart ;
And every tufted broom gives life
To plaided warrior armed for strife,"—

in like manner there shall arise on the eye of the sceptical caviller, who denies the possibility of thus bringing a Christian people within the grasp of Christian instruction, a band of humble but holy warriors, fully competent to carry on, with vigour and success, the war against ignorance and vice, and under the standard of the Cross to achieve fresh conquests from the dominions of sin and Satan.

But we are by no means sure that we are not conceding a great deal too much to objectors, in admitting that, even now, a sufficient supply of agents may not be at once obtained. The richest mine may be unknown till some bold adventurer has pierced the soil, and dived into its unfathomed treasures. And we firmly believe that there is a hidden mine of moral wealth in the community, which needs only the voice of solicitation and encouragement to bring forth its treasures. It is next to incredible, that the Gospel should have been preached so long and so faithfully and so extensively in this country, without having impregnated many hearts with the seed of Divine truth—with the living principle of love and zeal and holy industry. It is the property of English minds, as has been said of some electric bodies, to *give out* their sparks somewhat slowly and reluctantly, but in the end to yield them fully and generously. And we do believe that when those whose attainments and station in life, and especially when those armed by their sacred function with peculiar facilities for awakening the energies of the middling and lower orders, shall zealously occupy their post and sound the inspiring trumpet, the call will be answered, and the disheartening complaints about a want of agency be put to silence for ever. At least, of this we are sure, that no one has a right to make the complaint, till he has, in good earnest and with affectionate and persevering zeal, made the trial; till, in short, *he has put his people and neighbourhood to the*

test. Till then, the paucity of his agents is a proof, not of the unwillingness of the people, but of the apathy and inaction of their leaders. The following fact will, we think, be taken in proof, that our doubts about co-operation are often altogether without foundation. When the distinguished author of this essay had been for some years labouring in this new field of benevolence, a brother minister felt a desire to follow in the same track. Some of those agents, who, whatever may be true as to their paucity in a good cause, are never wanting in a bad one, endeavoured to persuade him that Dr. Chalmers had "used up all the agency of Glasgow." At length, however, being persuaded to try the experiment fairly among the ranks of the hitherto unproductive labourers around him, he succeeded, in a few months, in obtaining as many agents as it had cost the father of the undertaking some years to procure. Let others embark, with prayer and faith, upon the same enterprise. And, should their success be less rapid, let them remember that it may be the design of their Heavenly Father to benefit themselves before he enables them largely to benefit others; and that, when they have learned *patience and perseverance* by trial and disappointment, they may be nearer than they are willing to believe the full completion of their wishes, in the removal of all obstacles to success.

But it may be urged by the same objectors, that "there is no use in beginning *till a great stroke can be struck*; that a paltry commencement will serve only to shew the enemy the weakness of the assailing force, and, in so doing, to encourage the friends of vice, and discourage the friends of virtue."—In this objection we are free to own, that we do not perceive the smallest force. We remember what is said of "not despising the day of small things." And

we are encouraged, not only by that exhortation, but by remembering how many of the mightiest works of moral reformation have been accomplished, not by a sudden revolution, but by a slow and gradual process, originating in such small beginnings as rather to awaken the contempt, than to afford a hope of subduing the power, of the adversaries of religion.

It is true there is something very fascinating in attempting to do good on a large scale, and very gratifying too to human pride. But such schemes are apt to end in disappointment, while they often unhappily withdraw our attention from the humbler but more practicable sphere of benevolent exertion within our own immediate reach. This tendency of the human mind is exposed with peculiar force and effect in Mrs. More's history of Mr. Fantom the philosopher; and although it would be doing great wrong to the Christian philanthropist to consider his case as at all parallel to that of Mr. Fantom, yet undoubtedly those partake, in a measure, of his error, who permit the dazzling magnificence of vague and distant prospects of good, to withdraw their attention from the less ostentatious task of enlightening the minds and saving the souls of their immediate dependents.

Dr. Chalmers has some observations so truly admirable on the *impediments* likely to be cast in the way of his plans, by the habit to which we have been adverting, of seeking only "*great things*," and also of expecting the *instant* accomplishment of the object at which we aim, that we are unwilling to close our present article without giving them to our readers.

"The truth is, that a task so isolated as that which we are now prescribing, does not suit with the present rage for generalizing. There is an appetite for designs of magnificence. There is an impatience of every thing short of a universal scheme, landing in a universal result. Nothing will serve but a

mighty organization, with the promise of mighty consequences; and, let any single person be infected with this spirit, and he may decline from the work of a single court or lane in a city, as an object far too limited for his contemplation. He may like to share, with others, in the enterprise of subordinating a whole city to the power of some great and combined operation. And we may often have to deliver a man from this ambitious tendency, ere we can prevail upon him to sit humbly and perseveringly down to his task—ere we can lead him to forget the whole, and practically give himself to one of its particulars—ere we can satisfy him, that, should he moralise one district of three hundred people, he will not have lived in vain—ere we can get him to pervade his locality, and quit his speculation.

"This spirit has restrained the march of philanthropy as effectually, as, in other days, it did that of philosophy. In the taste for splendid generalities, it was long ere the detail and the drudgery of experimental science were entered upon. There is a sound and inductive method of philanthropy, as well as a sound and inductive method of philosophising. A few patient disciples of the experimental school, have constructed a far nobler and more enduring fabric of truth, than all the old schoolmen put together could have reared. And could we prevail on those who are unwearied in well-doing, each to take his own separate slip or portion of the vast territory that lies before us, and to go forth upon it with the one preparation of common sense and common sympathy; and, resigning his more extended imaginations, actually to work with the materials that are put into his hand—we should in this inductive way of it, arrive at a far more solid, as well as striking consummation, than ever can be realized by any society of wide and lofty undertakings."

"He loses a splendid deception, and he gets, in exchange for it, a solid reality, and a reality too, which will at length grow and brighten into splendor, by the simple apposition of other districts to his own—by the mere summation of particulars—by each philanthropist betaking himself to the same path of exertion, and following out an example that is sure to become more alluring by every new act of experience.

"There is an impatience on the part of

many a raw and sanguine philanthropist for doing something great; and, akin to this, there is an impatience for doing that great thing speedily. They spurn the condition of drivelling amongst littles; and unless there be a redeeming magnificence in the whole operation of which they bear a part, there are some who could not be satisfied with an humble and detached allotment in the great vineyard of human usefulness. A Sabbath-school society for one city-parish, has a greatly more limited aim, than a Sabbath-school society for the whole city, or than a similar society for the whole of Scotland. And yet, in opposition to the maxim that union is power, would we strongly advise the managers of every parochial society, to refuse every other alliance than that of good will with any wider association—to maintain, within its own limits, the vitality and the spirit of a wholly independent existence—to resist every offered extension of its mechanism, and rather leave the contiguous parish to follow its example, than lay upon it a chain of fellowship, which will only damp the alacrity and impede the movements of both. Not that we at all admire the narrowness of an unsocial spirit, which cares for nothing beyond the confines of its own territory. It is simply, that we hold it to be bad moral tactics, thus to extend the field of management—thus to bring a whole city or a whole province under one unwieldy jurisdiction—thus to weaken, by dispersion, the interest which we think is far more vivid and effective when concentrated upon one given locality—thus to exchange the kindness of a small appropriated home for the cold lustre of a wider and more public management—thus to throw ourselves abroad, over an expanse of superficiality, instead of thoroughly pervading and filling up each of its subordinate sections." pp. 71—74.

To this we have nothing, for the present, to add—except the expression of our ardent hopes and wishes that, at least, some persons may be quickened, by the stimulating counsels of Dr. Chalmers and our humble comments upon them, to set themselves instantly to discover what would be the best application of these principles to their own immediate vicinity. We could point to not a few individuals in London, in Man-

chester, in Birmingham, in Liverpool, in York, in Leeds, in Hull, in Wakefield, in Preston, and Norwich, and Colchester, and Bath, and Bristol,—and, in short, not to turn our pages into a mere parish directory, in almost all the great cities and towns, and a vast number of the villages in the empire, who seem imperatively called upon at once, by the depth of ignorance and vice which blacken around them, and by their moral ascendancy over the minds of numbers of their vicinage, to consider, whether, in their zeal for foreign nations, (a zeal which cannot be commended or cherished too highly,) they have not forgotten their “own people, and their father’s house,” and, whether, in their zealous application of the means already supplied to them for the national improvement, they have not neglected to consider if no defect cleaves to parts of the old system, and if it be impossible to provide new and more efficient means of promoting the service, and enlarging the kingdom of their Master. We trust we shall not be classed among the “magnificent hopers,” when we express our expectation that things will not long remain as they are; that Christian philanthropists will be led to consider how they may employ their energies most efficaciously and productively; that to our system of general instruction, (for which it is impossible to be too thankful to a kind Providence,) there will be soon annexed a system of personal inspection, of close and intimate communication between the different orders of the community, between the instructed and the ignorant, the godly and the godless, the men who have, through the Divine compassion, found their way to the temple and to the mercy seat, and those who are still wandering hopeless and graceless in the haunts and stews of irreligion and profligacy;—that, in short, the minds and hands of all the wise and the

good will be set to work to forge and hammer out the links of that golden chain of love which will bind a wicked and dissevered people to God and to one another.

Medicina Clerica; or Hints to the Clergy for the healthful and comfortable Discharge of their Ministerial Duties. In a Series of Letters. London. 1821. pp. 195.

THIS is certainly a very “comfortable” book; a book full of “comfortable” advice; from its motto in the title-page, “Drink no longer water, but a little wine,” to the conclusion of its well-meant suggestions. We shall give a slight syllabus of its contents, with a few current remarks which may serve to bring before our readers some very useful, and, as we conceive, with deference to our author, some very *useless* hints. The general subject is, however, unquestionably important both to the clergy and their flocks; and though the work under consideration is almost entirely a collection of extracts, and contains very few new suggestions, and though moreover it is sometimes, if we may use the expression, a little *old-womanish*, and not a little “comfortable,” in its suggestions, we yet think it will be found of service in the parsonage libraries of those of the clergy who do not happen to have time or taste for ex-cogitating of themselves, or acquiring from medical and scientific and liturgical sources, such hints as the benevolent author has here collected for their benefit.

The first letter relates to churches, and includes the topics of ventilation, draining, warming, fumigation, and vestries. Many of the suggestions in this letter are useful, in order to turn the attention of the clergy to the subject; but they are too slight to afford the necessary practical information for carrying these processes into effect. We

believe that the clergy and their churchwardens will generally find it the best and cheapest method at once to consult some really skilful architect or professional man who is practically versed in subjects of this kind, instead of resorting to the quackery which is now so common, of constructing stoves and flues and vomifumes, and calorifiers, and valves, and ventilators, which upon trial are found of little or no utility perhaps, but to gratify the speculative whim of some half-scientific vestryman, or to afford a job to a tradesman who has had the good fortune to ingratiate himself with his fellow-parishioners. Even the apparently simple process of warming or ventilating a building, requires more experience, as well as science, than usually falls to the share of a parish vestry; and we question whether our benevolent author himself would not find some of his own suggestions more plausible than efficient.

The second letter contains many "comfortable" hints for getting to church "dry and clean," and strongly recommends umbrellas, "*goloshes*" "black list shoes with leather soles," "worsted socks and long black cloth gaiters," a black spencer under the gown and surplice, with a large easy glove, out of which the hand may be readily slipped to turn over each leaf of the sermon! Our author, however, magnanimously declares, that "nothing short of necessity" shall ever compel him to wear a *muff* in the pulpit, which he understands is the practice with some of his brethren; and he cautiously recommends, that if any clergyman think a *muff* desirable, "it should at least be small and black, so as to make as little of an awkward and unusual appearance as possible." Did it never occur to our author that it is possible for a clergyman to become warm by means of his pulpit exertions; or that a sermon may have some calorific influence?

The third letter respects "the reading-desk, kneeling, pulpits, the church Bible and prayer-book, and the attitude of standing. The author very justly describes the minor arrangements of most churches as exceedingly inconvenient; and it would be very desirable that more attention should be paid to these trifling accommodations. We do not however think that he is always successful in his suggestions; and even on the subject of kneeling-stools, to which he has evidently paid great attention, and ornamented with some elaborate remarks and calculations, we should be inclined, with deference to him, to think that where there is no infirmity, the simplest and most natural reading stool is a horizontal (not sloping) surface, not exceeding five or six inches in height, so as to allow the leg to lie parallel with the ground, resting on the point of the shoe, and without any strain of the muscles at the knee. Our author may, however, think this not the most "comfortable" method, as it throws the body into a vertical position, and makes it dependent on its own resources, without those pleasant assistances which he describes of "leaning forward against the desk," lounging, (we beg pardon,) resting the arms on a table, and the like, which he enumerates among the requisites in "the most comfortable mode of kneeling." p. 26.

So anxious indeed is the author for the comfort of the clergy, that he recommends the reading desk to be fitted up with "the machine which is called *ease and comfort*," for the purpose of resting the legs after standing or kneeling. The nature of this machine he has not described, but the reader who is anxious to know more of the matter, may consult the Rev. Mr. Plumptre's dramatic work, reviewed in our volume for 1820, where we remember this machine is both recommended and described. We proceed to lay before

our readers the author's apology for thus minutely attending to these comfortable details.

"The writer of the following letters is anxious to anticipate an objection, which he thinks may be urged against the hints contained in them; that they recommend a greater attention to health and to comfort than is becoming in a man, and especially in a clergyman, who should be above such considerations. The writer fully acquiesces in the axiom of Bishop Cumberland, that *IT IS BETTER TO WEAR OUT THAN TO RUST OUT*: and the following hints are offered only in the nature of a little *oil*, seasonably applied, to make the machine go easier and longer. That which would go with great labour and fatigue to the mover, and with a constant creaking, and soon wear out; with this timely application and assistance, may double, nay quadruple its work and its duration, without a complaint, and with pleasure to the labourer. The due operation of a machine often depends upon a nicety, a seeming trifle. The best-made clock will not measure out its revolutions, unless it stand in its proper position: the safety of the whole carriage and its passengers depends on the leather which secures the linch-pin." pp. v, vi.

And again—

"Let not the young, or the older, ridicule these attentions to ease and comfort. Happy is it for them, if they do not need such assistances: but the time may come, when they may be glad to adopt them; unless the having before ridiculed them should make the laughers unwilling to hazard a laugh against themselves on that account. The time has been when the writer of these pages has gone through *five* services in a day, (and he trusts, even in his youngest ministry in the church, not in a slovenly and irreverent manner,) without caring much for these assistances. He is, now, glad to adopt such as circumstances will allow him; and he shall be happy if these suggestions should at all contribute to the comfort and better exercise of their devotions to others." pp. 36, 37.

Now, to be perfectly serious, there is so far truth in all this, that it would be well if the clergy, and indeed every other body of men, would study rational principles of managing their health; and we believe that a

little medical and scientific knowledge, grounded on the basis of good sense and practical observation, is eminently serviceable to promote "the healthful and comfortable discharge of clerical duties." But we fear that self-indulgence, and the love of tampering with medicine, are more common than the self-neglect which our author reprobates; and it appears to us that a clergyman who should fully act up to our author's rules and principles would be in great danger of soon becoming a timorous, "nervous," hypochondriacal invalid, instead of a useful, self-denying, and active minister of Jesus Christ. Our readers have already had a few hints on clothing; but they must pass on to the sixth letter to become acquainted with the whole of the system. The heading of this letter will furnish a general idea of its contents.

"The voice—quotations from Tissot—from Archbishop Hort—Jones of Nayland—Job Orton—remedies for hoarseness, &c.—honey—troches or lozenges—adulteration of ditto—quotation from Accum—drops—preserved fruits, &c.—eggs—the neckcloth—loss of teeth—the nerves—wine—other assistances—opium—higher assistances—mode of spending Saturday, and of spending Sunday—quotation from Orton—dinner—quotation from Dr. A. Clarke—remedies for fatigue—cold water—warm bath—quotation from Dr. Beddoes—a pill." p. 91.

Many of the suggestions in this chapter are undoubtedly useful; but to our minds there is something little and trifling in a clergyman's thus becoming a walking laboratory, and thinking and speaking nothing but what refers to his personal health and comfort. And after all, we doubt whether either health or comfort is promoted by this anxious hypochondriacal system: on the contrary, we believe that a system tending rather to self-restraint and self-denial is that which *most* conduces to health, and peace, and professional respectability. A clergyman who cannot

sit down in his study, or walk to his church, without as many arrangements and precautions as would almost suffice for an army or a hospital, is in great danger of becoming a mere drone, and of sacrificing his usefulness in his profession to self-love and self-indulgence.—For *young* clergymen especially we deprecate the system most decidedly. To this class of persons we would say, Be scrupulously temperate: be active in mind and in body: rise early; occupy your hours diligently, regularly, and conscientiously, taking all due and reasonable precautions against any inconveniences to which your station or occupations may expose you; but avoid—as you value your health, your *real* comfort, your manliness of character, and, above all, your spiritual usefulness—those trifling and self-indulgent habits which are so apt to steal upon valetudinarians, and which never fail to augment their disease. The greater part of the inconveniences of which our author complains are generally rendered such by previous habits of self-indulgence. The Sybarite on his couch of roses felt more incommoded by a leaf being bent, than many a hardy rustic would have been from resting on a bed of flint. If a clergyman has not sufficient manliness of mind to render him indifferent to trifling inconveniences, and does not accustom himself cheerfully to submit to them when necessary, he will in vain apply all the prescriptions of our author; in vain will his church be ventilated and warmed; in vain will a snug vestry be provided, and his surplice be duly aired, and his reading-desk be fitted up with conveniences for “comfortable kneeling,” and wine, and eggs, and troches, be poured down his throat in nauseating abundance; in vain will he “take a tea-spoonful of honey on a Saturday night before he goes to bed” (not because he *has*, but lest he should *have*, a cough in the morning, p. 103.) or “put two spoonfuls of honey

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into a two-ounce phial, and pour some water upon it, and put sixteen drops of diluted vitriolic acid, and shake it together, and cork it, and put it into a paper, and carry it in his waistcoat pocket to church to take in the vestry between the prayers and the sermon;” in vain—but we stop, for it would be impracticable to relate a tithe of the expedients of this sort enumerated for the health and comfort of the clergy. Lest, however, any person should attribute more efficacy to these devices than belongs to them, we shall record our author’s own experience.—

“In our Morning Service, as at present performed, we have three services crowded together, which should have had two rests of some length between, for the advantage of the clergyman and the congregation too, or else have been performed by different readers. Our ancestors were earlier risers than we are, and would attend Morning Prayers at six or seven o’clock. Supposing these to have occupied an hour, from seven to nine or from eight to ten was a good interval of rest to the clergyman; and another interval being allowed between the Litany and the Communion Service, was a still farther relief to him. The former of these practices is, I believe, still kept up in some few of our cathedral and collegiate churches; at least it was so, a few years ago, at York, Worcester, and at Merton College, Oxford. But the bringing all these three services together, with a sermon at half-past ten, or eleven o’clock, when they must, if properly performed, occupy at least two hours, and then, with an interval of only about two hours, to go to the Evening Prayers (and in some cases another sermon) which must occupy towards another hour (or more,) is very fatiguing and trying to the constitution. The consequence to myself, frequently, is a very great sensation of fatigue for the remainder of the Sunday, a bad night’s rest, and a relaxed nervous feeling with the head-ache the next day, which, being different from what I feel at any other time, and a kind of feeling *sui generis*, I sometimes designate by the name of *Mondayish*. I have heard you, and many others, complain of the same effects.” pp. 38—40.

Now, while we quite agree with our author respecting the inconven-

niences which arise from thus uniting different services together, we are by no means convinced that his "great sensation of fatigue," his "nervous feeling," his "head-ache," his "Mondayishness," do not spring, in a considerable measure, from his own precautions and remedies. No error can be more absurd, though it is a very common one, than that a clergyman is strengthened for his duties by an additional quantity of "eggs," "wine," and other stimulants and restoratives; or that he wakes the more lively and refreshed on the Monday morning in consequence of "the hot supper" (diluted perhaps with more potent beverage than water) which is sometimes thought necessary to cool the fever, and renovate the enfeebled digestion, caused by the professional exertions of the Sunday. We have known clergymen who had long complained of fatigue, head-ache, "Mondayishness," &c. (notwithstanding, perhaps, they had taken honey overnight, and eggs raw and boiled in the morning, and wine between the services, and a good supper, and something "comfortable" to digest the whole,) entirely overcome these unpleasant symptoms, and go through their Sunday duties both healthfully and pleasantly, by practising more than usual *abstinence* on that day; by taking only a slight breakfast, a slighter dinner, and a still slighter supper, and by carefully abstaining from wine, and every other potent beverage, which, instead of strengthening them for their labours, they had found by experience only caused a temporary stimulus, followed by the various symptoms of fatigue and indigestion which our worthy author has so feelingly described. We may corroborate our remarks by his own excellent practice respecting Sunday dinners, which we recommend as an example to all his brethren.

The timing of dinner is a matter of some little difficulty on a Sunday. I should wish, on my own account, not to dine till I had finished my duty; but, for the sake of the servants, and to get it over, we dine between the churches [services,] and I always make a sparing dinner. Fatigue weakens the digestion, and the stomach is better not to be loaded, on account of the duty afterwards. I have done duty in parishes where the squire, or the rector, expected me to dine with him. But I always disliked it; and now I would not do it for more serious considerations." pp. 126, 127.

Having thus touched upon this letter (the sixth,) we shall quote one or two passages more from it before we return to the fourth, which embraces topics of another character. We strongly recommend the following remarks to the serious consideration of our clerical readers.

"But the best tonic and *pro re nata* must, undoubtedly, consist in a deep sense of the important and awful work in which the reader and preacher is engaged, in leading the devotions of his congregation, and in preaching to them the Gospel of repentance, pardon, and peace; and, in doing this, he must look for higher and more efficacious assistance: 'I can do all things through Christ, who strengtheneth me' (Phil. iv. 13 :) and this must be obtained by his earnest prayers, as well as by his preparations in his study.

"I always find much of my feeling and spirits on a Sunday to depend upon the manner in which I pass my Saturday. I make it a point, if possible, to have my sermon ready by Friday night at the latest, and only preach it over on Saturday morning, after reading the Lessons, &c.; and I neither visit nor receive company on a Saturday, if I can help it, and then only such as I can feel at home with. Orton, in his *Letters to a Young Clergyman*, says, 'I will excuse your having a sermon to write on the Saturday, because the occasion of it was urgent and necessary; else I shall blame you, if ever you have a sermon to make on a Saturday. Dr. Donne (as it is observed in his life) always chose his text for the next Lord's day on the preceding Sunday evening, when he had finished the duty of that day. This

was my method. I always contrived to have Saturday as a kind of leisure day, to attend at the infirmary at Shrewsbury, or to do other business, which (being market-day) it occasioned; and that I might by exercise and relaxation get myself into better spirits for the labours of the Sabbath. Only on a Saturday evening I carefully reviewed my sermon, and committed the most striking parts of it, especially in the application, to memory. And I always spent my Saturday evenings at home, that I might prepare myself the better for the business of the following day' (p. 274.)

"I like, always, by my Saturday's reading, to get my thoughts into a more devotional train for the Sunday. This may be done by reading the Lessons with a commentary, such as Wogan's on the Proper Lessons, or any other commentary; or by reading Stanhope on the Epistles and Gospels, or Horne on the Psalms, or Waldo's Commentary on the Liturgy, Bishop Hall's Contemplations, &c. &c.; and so, likewise, on Sunday. I have found great inconvenience from receiving letters on a Sunday, as the contents, whether unpleasant or agreeable, were crowding on my mind at church. I have tried the not opening them till after church, but then my mind was employed in conjecturing what probably the contents might be: I have, therefore, altogether given up receiving letters on the Sabbath.

"'Go from your knees to the chapel,' says Dr. A. Clarke, in his Letter to a Preacher. 'Get a renewal of your commission every time you go to preach, in a renewed sense of the favour of God. Carry your authority to declare the Gospel of Christ not in your hand, but in your heart.' (p. 14.)" pp. 123—126.

At the same time, we agree with the author, that

"The dependence upon God for support in our spiritual labours does not exclude the use of means, any more than our dependence upon him for bodily food, without the means of agriculture, &c. We must plant and water, and pray to God for his blessing and increase." p. 126.

We shall give two or three of the author's receipts, which we believe to be very serviceable, and far better than the various empirical preparations which he describes in this chap-

ter. The first two apply particularly to public speakers.

"Nitre Lozenges :—Take of nitrate of potass (purified nitre) one part, refined sugar three parts. Beat them to powder, and form them into a mass fit for forming lozenges by means of mucilage of gum-tragacanth. These lozenges afford an agreeable form of taking nitre in the dry state; and are useful for cooling the mouth, and in stopping the progress of inflammatory sore-throat, when taken at its commencement. They may also be used as a general refrigerant in fevers, diluting largely during their use. The dose is one or two taken every second or third hour." p. 113.

"For a sudden hoarseness, a tea-spoonful of sweet spirit of nitre (*spiritus ætheris nitrosi*) in a glass of water may be taken, at any time. This is, to me, a most agreeable medicine, salubrious in its smell and taste, and cooling and diuretic in its effects." p. 119.

"'It is natural,' says Dr. A. Clarke, in his Letter before quoted, in the section on Health, 'It is natural for persons spent with fatigue in hot weather, to wish for some cooling drink; and some have rashly, in such circumstances, taken a draught of cold water, which has in several cases produced almost instant death. Others have taken spirituous liquors, and got a pleuretic fever in consequence. A proper consideration of the danger on either hand, will make you cautious. When the body is greatly heated by the warmth of the weather and excessive fatigue, some fluid may be necessary to supply the deficiency occasioned by the excessive evaporation of moisture from every part of the body; in such case a few mouthfuls of tepid water is precisely the best thing you can take. Do not mind the vulgar prejudice that it will occasion vomiting; it will occasion nothing of the kind: however, if you have at hand a little lemon juice, you may add it, with a small quantity of sugar, and you will then have not only a safe, but pleasant beverage.

"'There is a most safe and effectual method of cooling the body when overheated by fatigue, or the excessive warmth of the weather, which I wish to be generally known. Take a basin of cold water, dip your hands in it, and frequently lave the water on the wrist and back of each hand: this will cool the whole body in a

gradual and yet speedy manner, without the smallest danger to the general health. The extra quantity of caloric, or principle of heat, accumulated in the body, will communicate itself to the cold water, and the warmth of that in the basin will soon shew you what a quantity of this consuming matter you have lost. I have frequently practised this in a very hot climate, with the most beneficial effects. After thus sufficiently cooling the hands and wrists, even a moderate draught of cold water may be taken without danger. Getting the hands and wrists pumped on, will have the same beneficial effects; and if you practise this frequently, in travelling in hot weather, all fever will be prevented, and the body kept cool, comfortable, and in a state of continual refreshment. This is my general plan when hot and feverish on the Sabbath evenings after my day's fatigue. I either go to the pump, or take a basin of cold water and lave it on my hands and wrists; and the consequence is, a lowered pulse, and general refreshment of the whole system. In travelling by coach I pursue this practice at almost every stage; and have often most heartily thanked God for this additional benefit of cold water." pp. 127—129.

"A grain of ipecacuanha and four grains of rhubarb made into two pills, is a very excellent medicine in cases of fatigue from study and similar causes." p. 131.

The fourth letter is on the following topics:—"The prayers; repetitions; Granville Sharp's rubrick (namely, 'Use not vain repetitions;') alienation of the property of the church; curates; rests; singing; organs; communion service; the rubrics; place of the communion table; punctuation of the Book of Psalms." On several of these subjects there are some useful hints to the clergy, particularly as respects the rubrics in the Prayer-book. We shall quote two passages.

"As the Banns of Marriage are now, by the Marriage Act of 1754, to be asked 'immediately after the Second Lesson,' 'upon three Sundays,' there should be a rubric inserted to that effect before the Benedictus, or the Jubilate, and that part of the rubric after the Nicene Creed which

relates to the Banns should be omitted. In a new folio Prayer-book which we had not long ago printed at Cambridge, in 1814, the rubric at the beginning of the Form of Solemnization of Matrimony does say, 'The Banns of all that are to be married together, must be published in the church three several Sundays or Holy Days, during the time of morning service, or of evening service (if there be no morning service) immediately after the Second Lesson.' It is, however, incorrect in saying Sundays, or Holy Days, as the Act expressly says Sundays, and the printed form of the Registers for Banns has only got the word Sundays. This rubric led me into an error lately. I had Banns to ask last year on the 17th and the 24th of December, and the next day, the 25th, being a Holy Day, Christmas day, I asked the Banns on that day for the third time. When I came to enter the Banns in the Register, I found the provision was made for three Sundays; I, however, altered it; but, on further reflection, looking at the Act of Parliament, I found it to specify Sundays only; and so I asked the Banns again for the last time on a Sunday; as, fortunately for me, the couple were not in a hurry to be married." pp. 51—53.

"The book of Psalms seems to me to require a thorough revision as to its punctuation, &c.; for, besides the general inconvenience of the constant use of the semicolon, to point it for chanting in cathedrals, &c. to those who do not chant them, they are very ill stopped; and especially there is a great want of marks of interrogation. The following have struck me in merely casting my eye over them, without reading them regularly through for the purpose:—Psalm xiii. 1. 'How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?' Here are three distinct questions; and, unless they are marked, and read, as such, the verse is nonsense: 'How long wilt thou forget me for ever?' If it is 'for ever,' there can be no question as to 'how long' it will be. It should therefore be printed, 'How long wilt thou forget me, O Lord? For ever? How long wilt thou hide thy face from me?' xxiv. 8 and 10. In each of these verses, "Who is the King of Glory?" is a question, and the subsequent part of the verses is the answer to it.—lxii. 3. 'How long will ye imagine mischief against every man?' is undoubtedly a question.—lxxiv. 11. Here are three distinct

questions, and there should be a mark of interrogation after 'dishonour;' and here, the 'for ever?' which is not duly pointed out in xiii. 1, is attended to.—12. Here likewise should be a ? after 'hand.'—lxxxix. 45. Here, again, are the three distinct questions, as in xiii. 1—xc. 11. Here should be a ? after 'wrath.'—xciv. 9. Here are two distinct questions; and there should be a mark of interrogation after 'hear,' as well as at the end of the verse.—cxix. 9. Here should be a ? after 'way.'—cxx. 3. And here, one after 'tongue.' And cxxxix. 19, one after 'God.' pp. 66, 67.

The fifth letter touches upon the following subjects:—"The pulpit; posture; supports; the hassock; sounding board; remarks by a London Curate; the sermon; Dean Swift's advice; Sir James Stonhouse's advice; unpleasant effluvia; on leaving church; quotation from Bishop Burnet, and from Sir James Stonhouse."—We have no room for extracts, otherwise we should be inclined to quote the remarks of Dean Swift and Dr. Stonhouse upon the advantage of the clergy writing their sermons in a legible hand, and rehearsing them several times before they preach them, and should add the just protest issued by our author against gossiping, bowing, and complimenting at entering or leaving church.

But we must proceed. The seventh letter relates to "The offices; baptisms; baptisms in private houses; weddings; funerals; precautions against taking cold; against infection; Sunday-school; vestry meeting." The eighth, which is the last, refers to "The visitation of the sick; infection; quotation from Bishop Hall; on making useful suggestions; the treatment of the dying; premature interment; witchcraft; charms; tokens, and apparitions." Here, as in the former chapters, the author frequently deals in trifling details, some of which are scarcely worthy of a grave recital in print.

The following is given as an infallible method of preventing exhumation;

but we doubt whether it would be found effectual.

"As soon as the corpse is deposited, let a truss of long wheaten straw be opened, and distributed in the grave in layers, as equally as may be, with every layer of earth, till the whole is filled up. By this method the corpse will be effectually secured, as may be found by experience; for it is certain that the longest night will not afford time sufficient to empty the grave, though all the common implements of grave-digging be made use of for the abominable purpose." pp. 141, 142.

Our author thus describes some of the inconvenient circumstances which attend visiting the poor and sick.

"The difference of hours in the different classes of life, even with clergymen who keep early hours, is no small difficulty. A clergyman likes to have his morning in his study, before he goes out to business abroad or for exercise: and it is right, if possible, that he should have it. If he then goes into a cottage or farm-house, they are preparing dinner, if not absolutely sat down to it; or the good woman of the house is washing it with the mop, or she is at the wash-trough. If he wait till after his dinner, then they are at their tea. In the evening they are at supper. Then, in respect to the patient, most commonly all is left to the clergyman—the patient is ignorant of the state of his own soul, of God, and of Christ: he knows not what to say; or, if he does, he knows not how to express himself: he is unaccustomed, perhaps, to confession, to prayer, and to praise, and he does not join; nor is he, with impaired faculties, perhaps, capable of attending and receiving what is offered. All this is truly perplexing and distressing. What is the clergyman to do? He must do what he can: he must discharge his part notwithstanding." pp. 146, 147.

This last advice is very excellent,—"he must do what he can;" and though the attendant circumstances may often seem to render the introduction of religious topics unseasonable, yet death and judgment, and eternity are subjects too momentous to be sacrificed to a scrupulous punctilio. If the clergy would more

unbendingly carry about with them their sacred character, and would always be on the alert to render their intercourse with society conducive to religious profit, the effect could not but be highly beneficial. We believe that they are often deterred from the introduction of spiritual topics into conversation by a feeling of false shame, even under circumstances in which such topics are justly expected from them, and would be well, and even gladly, received, especially among the poor. It is not a trifling consideration that should induce a clergyman to think the mention of religious subjects unseasonable; and if he must always wait, either among the poor or the rich, for a direct invitation, and a perfectly favourable coincidence of time and place, and circumstances, before he can venture to assume his pastoral character, or to throw out a religious reflection, he may grow old in his profession, and his parishioners follow him to another world, without many such occasions having occurred in the course of his whole life of discharging his commission.

The only remaining quotation which we shall present is one of our author's anecdotes, under the head of "Tokens," which may serve to add to the class of stories which Mr. and Miss Edgeworth so much recommend, to divest children of the dread they are apt to feel during the repetition of "ghost stories."

"I had a curious circumstance happened in my own house, however, of another kind. There was frequently a knocking at the knocker on the back door, and when a servant went to open it, no one was to be seen. I myself supposed that it was some boy, or man, knocking and running away out of a joke; but it was said to have happened once when the maid servant was close to the door, and opened it immediately, before any one could have run out of the yard, and still there was no one to be seen. A baby belonging to my farming-man died, and this knocking was supposed to have betokened the death. It was in vain that I laughed and reasoned against it. At length, some time after, my servant boy was looking out of the window, and saw a tom-cat jump up at the knocker, and, on its sounding, run up upon the wall. This shook the belief in the token." pp. 157, 158.

To the letters is added an appendix of notes on several miscellaneous topics. In one of them, in which the author quotes, from our pages, a letter of a correspondent giving Sir James Stonhouse's hint for eluding the penalty prescribed for not reading the Act against profane swearing, with a view to avoid the duty enjoined by the Act, we could wish he had also quoted our reprobation of all such practices in our Answers to Correspondents, in the same Number. If the Christian is to be subject to government, not only for wrath, but for conscience' sake, the possibility of avoiding the penalty attached to a breach of the law of the land, by means of a technical subterfuge, does not set aside the duty of obeying it.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication:—*Bibliographia Sacra*; or, an Introduction to the Literary and Ecclesiastical History of the Sacred Scriptures, and the Translations of

them into different Languages; by the Rev. J. Townley;—*Lectures on Ecclesiastes*; by Dr. Wardlaw;—*Lectures on Drawing, &c.*, delivered in the Royal and Russell Institutions; by W. M. Craig;—*Bibliographical Dictionary of English Literature*,

from the year 1700 to the end of the year 1820, containing the title, price, &c., of every principal work which has appeared in Great Britain during that period, as far as they can be ascertained; by J. H. Glover;—A Translation of Telemachus into Latin; by Mr. French.

In the press:—An essay on the dying Confessions of Judas Iscariot; by Dr. Cracknell;—An entirely new Version of the Psalms, with an Appendix of Psalms, and other Portions of Sacred Scripture, arranged according to the order of the Church of England; by the Rev. Basil Woodd, M. A. Rector of Drayton Beauchamp, &c.

Dr. M'Crie is stated to have made a discovery of considerable importance to Scottish literature. In the collected works of Sir George Mackenzie, published in the years 1716 and 1722, was announced, among other manuscripts of that author, "A History of the Affairs of Scotland, from the Restoration of Charles II. to the Year 1691;" which, however, was never published. About four years ago a large mass of papers is stated to have been brought to the shop of a grocer in Edinburgh, and purchased by him for the purposes of his trade. From these curiosity induced him to select a manuscript volume, which appeared to be something of an historical nature: and which he shewed to Dr. M'Crie, the author of the lives of Knox and Melville, who very soon discovered, from its tenor and contents, that it was the composition of Sir George Mackenzie, and that it must be a portion of the history of his own times, which had so long been a desideratum in Scottish literature. The manuscript, though written by a clerk, or transcriber, it is added, was decisively identified by numerous corrections and additions in the hand-writing of Sir George Mackenzie himself.

Heat has been discovered in the moon's rays by Dr. Howard, by blackening the upper ball of a differential thermometer, and placing it in the focus of a 13 inch reflecting mirror, which was opposed to the light of a bright full moon. The liquid began immediately to sink, and in half a minute was depressed 8 deg. where it became stationary. On placing a skreen between the mirror and the moon, it rose again to the same level, and was again depressed on removing this obstacle.

Russia.—According to a recent estimate there are 350 living authors in Russia, about one eighth part of whom are ecclesiastics, but the far greater proportion con-

sists of persons of rank. Backmeister computed that, previously to 1817, there existed about 4000 different works in that language. In the extensive collection of national literature belonging to the Academy of Sciences of St. Petersburg, there were, in 1800, 3000 works printed in the Russian tongue. Since this period, authorship has increased so much, that during the last year no fewer than 8000 volumes were printed in that language. Translations are very numerous. There are newspapers and journals, both German and Russian, published at St. Petersburg, Moscow, Riga, Revel, Abo, and other principal cities. At Petersburg there are fifteen printing-houses, and ten at Moscow. The Bible Society, so widely patronized in that country, has incidentally assisted in giving a powerful stimulus to literature in general.

South Africa.—We copy the following from the Journals of Mr. Henry Helm, a missionary at Griqua-town, in South Africa, as another instance to the many on record, of the low ebb at which the filial and social virtues are usually found in places where the civilizing and humanizing influences of the Gospel have not penetrated.

"July 22, 1820. Andrew Waterboer told me, that some Bushmen, who lately removed from Griqua-town, had left their aged mother, who was very ill, in the following manner. Being unable to move, she remained lying on the ground in her hut, when her children, intending to take the materials of it with them, took it to pieces over her head, and left her in this condition. She remained in this state till next morning, when A. Waterboer, hearing of it, took her to his own house, and charged her daughter, who is in his service, to take care of her mother; but she refused, saying, that her mother being too old to get her living by labour, did not deserve to be taken care of, or to have any more victuals. Andrew provided for her till the 25th of this month, when she died.

"It is customary among the Namaquas, Corannas, and Bushmen, to put an end to the lives of old and infirm persons in a manner equally cruel. The Namaquas, when removing to another place, put them into a small kraal of bushes, leaving nothing with them but a little water. The Corannas place such a person on a wild ox, which is driven into the woods on the banks of the Great River. The ox having discharged his rider, returns to the kraal of his master, who does not trouble himself to inquire what is become of the poor person. The

Bushmen, beside the above method, will drag them into the fields far from their kraal, and leave them there a prey for wolves. A few weeks ago, at Jan Kaar's place, two days journey from hence, some of the Bushmen dragged an old woman into the fields in the afternoon; Jan Kaar heard of it, but not till next morning, when he went in search of her, and found her destroyed by the wolves!—"What a comment is this on the Apostle Paul's character of the heathen, Rom. i. 31, 'Without natural affection!'"

China.—A Dictionary of the Chinese language is now publishing at Macao, to consist of three parts; first, Chinese and English arranged according to the Radicals; next, English and Chinese; and lastly, Chinese and English arranged alphabetically, by Dr. R. Morrison, who has directed his attention to collecting materials for it during the last thirteen years. The East India Company has undertaken the expense of printing and paper for an edition of seven hundred and fifty copies.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Deism compared with Christianity; being an Epistolary Correspondence, containing all the Principal Objections against Revealed Religion, with the Answers annexed; by Edward Chichester, M. A. 3 vols. 8vo. 17. 7s.

Seven Familiar Letters to a Sunday School at N——.

Sermons and Miscellaneous Pieces; by the Rev. R. W. Mayow. 12mo. 7s. 6d.

A Catechism on the Christian Name and true Nature of the Baptismal Vow; by J. Hodgson. 4d.

Intimations and Evidences of a Future State; by the Rev. T. Watson. 8vo. 6s.

Seventh Memoir respecting the Translation of the Sacred Scriptures into the language of India, conducted by the Brethren at Serampore.

Clavis Apostolica; or, a Key to the Apostolic Writings: being an Attempt to explain the Scheme of the Gospel, and the principal Words and Phrases used by the Apostles in describing it; by the Rev. Joseph Mendham, A. M. 3s. 6d.—[This work is reprinted with some alterations from the Christian Observer for 1807.]

A Catechism for the Instruction and Direction of Young Communicants; by John Colquhoun, D. D. 18mo. 9d.

MISCELLANEOUS.

Rome, Naples, and Florence; by the Count de Stendhal. 8vo. 10s. 6d.

Vols. I. and II. of Excursions through the Province of Leinster; by Thomas Cromwell. 15s. each volume.

Travels in the North of Germany; by T. Hodgskin. 2 vols. 8vo. 17. 4s.

A Tour through the Southern Provinces of Naples; by the Hon. Richd. Keppel Craven. 27. 15s.

Memoirs of Count Boruwlaski; by Himself. 8vo. 12s.

Notes relating to the Manners and Customs of the Crim Tartars, written during a four-years Residence among that People; by Mary Holderness. 12mo. 5s.

Part I. of Antiquities of Ionia, published by the Society of Deletanti, royal folio.

Lackington's Catalogue. 2s.

Messrs. Clarke's Catalogue of Law Books. 3s.

Physiological and Systematic Botany; by T. B. Stroud.

The British Botanist. 7s. 6d.

The Medea of Euripides, literally translated into chaste English Prose; by T. W. C. Edwards, M. A.

Select Translations from the Greek of Quintus Smyrnaeus; by A. Dyce, A. B. small 8vo. 5s. 6d.

An Irish-English Dictionary; by Edward O'Reilly. 4to. 27. 12s. 6d.

A Greek and English Manual Lexicon to the New Testament; by J. H. Bass. 4s.

A Manual of Logic. 18mo. 3s.

Part I. of Denmark Delineated; by Eminent Danish Artists. Royal 8vo. 10s. 6d.

Geographia Sacra; or, a New Scripture Atlas, comprising a complete Set of Maps, adapted to elucidate the Events of Sacred History, and which point out the situation of every place mentioned in the Old and New Testaments. 17. 11s. 6d. plain, or 27. 2s. coloured.

Historical Account of Discoveries and Travels in Asia, from the Earliest Ages to the present time; by Hugh Murray, F. R. S.

Account of the Shipwreck of the Medusa Frigate; by two of the Survivors. 8vo. 10s. 6d.

No. I. of the New Edinburgh Review, (to be continued quarterly.) 6s.

Malay Annals, translated from the Malay Language; by Dr. Leyden, with

an Introduction by Sir T. S. Raffles. 8vo. 10s. 6d.

The System of the Weather of the British Islands; by George Mackenzie. 8vo. 8s.

Manual of Mineralogy; by Robert Jameson. 8vo. 15s.

Kentish Poets; by R. Freeman. 2 vols. 12mo. 15s.

Poetical Extracts; by Samuel Jones. 12mo. 4s.

The Poetical Decameron: or Conversation on English Poets and Poetry; by J. Payne Collier. 2 vols. post 8vo. 1l. 1s.

A complete Collection of the Treaties and Conventions at present subsisting between Great Britain and Foreign Powers. 2 vols. 8vo. 1l. 4s.

Hints to Philanthropists; or, Means of Improving the Condition of the Poor; by W. Davies. 8vo. 4s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY—SEVENTEENTH REPORT.

THE Seventeenth Report of the British and Foreign Bible Society, lately published, enables us to lay before our readers a brief sketch of the state of that and similar institutions throughout the world up to a recent date.

In France, the expectations encouraged by the events of the last two or three years, have been amply justified. Among the friends and benefactors of the Paris Bible Society, it is pleasing to observe the first authorities in the state associated with persons from the lowest classes in society. The zeal with which the Committee of the Paris Society prosecuted an investigation into the wants of the Protestant inhabitants of the metropolis, appears to have been met by a correspondent zeal to contribute the Scriptures according to the means of the donors: "I have," said one of the visitors, "the satisfaction to assure the Committee, that, in general, we have not only been received with civility, but have even experienced the most gracious reception. Some feared lest we should have forgotten them; others had waited for us a long time; and I am bound to say, that the testimonies of interest and benevolence seemed to increase in proportion as we ascended the house: so much so, that, notwithstanding the fatigue and the heat, we have often experienced more pleasure in visiting the fifth story than the first floor. The sum which I deposit," added the visitor, "is the offering of the rich, the mite of the widow, and the savings of the orphan." The distribution of the Scriptures has been effected as speedily and extensively as the delays in procuring copies

in a condition to be put into circulation would allow. The Auxiliary Societies of Milhau, Toulouse, Bourdeaux, La Rochelle, and Deux Sevres, are described as pursuing their labours with zeal and effect: the Society of Montauban has united itself, as an Auxiliary, to that of Paris; and a new Auxiliary has been formed at Montbeliard, and still more recently one at Saverdun,—each of which promises to be both active and useful.

In the distribution of copies of the Scriptures, regard has been had to hulks, prisons, infirmaries, and schools; and necessitous Protestants, in these and in all other situations in which they have been found, have been supplied, through the word of God, with the only infallible source of guidance, consolation, and hope.

To the Catholics of France, as the Paris Bible Society is precluded by its constitution from interfering with them, the British and Foreign Bible Society have been increasingly attentive. They have been enabled to distribute, in the course of the last year, 10,000 copies of De Sacy's New Testament, in 12mo., besides several thousand copies of the large octavo edition, purchased of Mr. Leo. A beautiful octavo Bible, of the same version, has just left the press, and is greatly in demand. The New Testament has also been recently stereotyped upon a large letter, and a considerable edition printed. The entire Bible is likewise preparing in stereotype; and the taste for Biblical literature has increased so much among the Catholics of France, that a version of the Bible from the original Hebrew and Greek, with the Latin Vulgate at the bottom of the page, is now in the course of publication, and meets with very considerable encouragement.

Christ. Observ. No. 237.

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The United Netherlands' Bible Society exhibits very satisfactory evidences of a growing interest in the cause of the dissemination of the holy Scriptures. The collective contributions from the several provincial societies have exceeded those of the former year by the sum of 10,000 guilders. Among the fifty societies of this description, composing together the National Institution, those of the Hague, Utrecht, and Gauda, have more than doubled their contributions of the preceding year; and those of Amsterdam, Groningen, Schiedam, Hellegondsberg, de Zype, Vianen, and Minden, have been considerably increased. Of the rest, nearly all have kept their ground. The practice of reading the Bible in schools of popular education has been promoted to a vast extent; and in some places it has been determined that the schoolmaster shall fix a certain time at which either himself shall read that holy Book to the children, or he shall appoint one of the best readers to do so. A useful Marine Bible Society has been formed, of which retired captains of pious character have been chosen the directors. The Catholic population of the United Netherlands have also continued to desire and to receive copies of the Word of God in their respective versions. The Archbishop of Malines has granted permission to an individual to publish a new translation of the Testament in Flemish, without note or comment, for the use of the Flemish Catholics. An edition of the Testament in Dutch, for the use of the Catholics speaking that language, has also been printed from an authorized version, and is now in circulation. Of the Malay Bible in the Arabic character, the New Testament portion has been finished in a manner highly creditable to the Society: the Old Testament is already in an advanced state.

The Java Bible Society has changed its designation to that of The East India Bible Society, and announced its intention of carrying its exertions, in proportion as its means may enable it, throughout the whole of Austral-Asia.

In Switzerland, the societies enumerated in former Reports continue to evince their attachment to the cause in which they are embarked, and some addition has been made to their number.

The following anecdote will shew how greatly a Bible Society was wanted among the Protestant inhabitants of the canton of Glarus:—"Two poor families had received

a legacy, of which a Bible formed a part. Neither would resign the right to this invaluable treasure: they therefore came to an agreement, to use it alternately for half a year each. This practice was observed for several years; at the expiration of every half year the Bible passed from one family to the other; till, on the establishment of a Bible Society, another copy of the Bible was presented to one of the families, and both were thus happily accommodated."

The Society at Geneva remark: "Our public establishments are abundantly provided with Bibles: they have penetrated into the receptacles of crime: the subjects of guilt and wretchedness have experienced the influence of the consolations and the warnings of the Divine voice, even to the lowest cells. Already even a voluntary contribution has proceeded from the bosom of the prisons of this city; and the Committee, in receiving this offering, saw in it a source of encouragement still greater than in more enlarged contributions." The Genevese Report further states that the Committee have extended their assistance to foreign churches: those in the south of France and in the valleys of Piedmont are particularly specified.

Of the Bible Societies of Germany, a variety of details are given in a series of letters from Dr. Steinkopff, who visited forty-nine of them, and assisted at the formation of nine out of that number. We hope to find room in a future Number for a few extracts from these interesting letters.

In the kingdom of Wuerttemberg the hearts of the sovereign and the people appear to be united in the work of disseminating the holy Scriptures. More than forty Auxiliaries and Associations co-operate with the central administration at Sturtgardt. Thus patronised, the Wuerttemberg Society has, since the period of its formation, distributed 45,000 Bibles and Testaments; while more than 10,000 copies have flowed, within the same time, from its presses, into neighbouring kingdoms and states.

The exertions of the Catholics in Bavaria have been employed, amidst all the difficulties which were opposed to them, with extraordinary activity and success. Bavaria has been the centre from which have issued three Catholic versions of the New Testament, which have been widely diffused through most

of the contiguous countries. From the press of Mr. Seidel, at Sulzbach, have proceeded more than 350,000 copies of the version of Leander Van Ess; nearly 80,000 of Gosner's have been printed at Munich; and more than 60,000 of Wirtman's, at Ratisbon. A servant maid, late of the city of Nuremberg, having heard her master, the city librarian, speak of the labours and usefulness of the Society, was so affected by the narrative, that she bequeathed to it a legacy of 10%.

A collection has been made on behalf of the Saxon Bible Society in all the churches throughout that kingdom, and the result has added a very considerable sum to its funds. The Leipzig Committee are likely to find great scope for their labours among the Jews, who, in great numbers, frequent the annual fairs in that city, and who have lately become eager for copies of the Hebrew New Testament.

The Hanoverian Bible Society (under the patronage of his Royal Highness the Duke of Cambridge,) reports, that constant applications for Bibles and Testaments have been made to it, from every province of the kingdom, by the parochial clergy and superintendents, which have been, in almost every instance, attended to. The whole amount of its issues, to the end of its fifth year, has been 15,027 copies of the Scriptures. It has Auxiliaries in nearly thirty places.

The Prussian Bible Society has thirty-eight Auxiliaries; and 40,000 Bibles and Testaments have been distributed by it in the last year; the Central Society having, in the same period, distributed 11,300 in the German, Bohemian, Polish, and Wendish languages. An edition of 5,000 copies of the Polish Testament, has just been executed by the Posen Auxiliary, for the use of the Catholics in Poland. An impression of 3000 copies of the Wendish Bible, in the dialect of Cottbus, and as many New Testaments, with the Wendish and German in parallel columns, is considerably advanced. A stereotype German Bible can be worked off at any time, from plates in the possession of the Committee.—The Societies at Koenigsberg and Gumbinnen are proceeding with the printing and distribution of the Lithuanian, Polish, and German Scriptures. The Society in Buchwald states, that the demand for the holy Scriptures among the

Catholics still continues, and is plentifully supplied. The Committee at Liegnitz add the following statement:—"Notwithstanding the present hardship of the times, (the consequence of a ruinous war,) a greater number of churches, schools, and other pious foundations, are now endowed than were formerly. It now more frequently occurs, that congregations raise contributions among their members, for repairing or beautifying their churches, and for the improvement of their public worship, and of the schools in their respective parishes"—The king of Prussia declares his continued attachment to the cause. "The recollection," he remarks, "of the epoch of the commencement of this good work will always remain as dear to my mind, as the sublime object of distributing the holy Scriptures, which that Society has in view; an object which may depend upon my continued sanction and support."

In Denmark, the two leading Bible Societies—the one at Copenhagen for the Danish, and the other at Sleswig for the German population of the kingdom—have made very considerable progress in the acquisition of support, and in the extension of their useful labours. In the Danish dominions infidelity and religious indifference had so intrenched themselves as to present the most formidable discouragements to the first efforts for introducing a Bible Society into that territory. So greatly, however, have these discouragements been over-ruled, that Denmark is at this moment, not exceeded in activity and effective organization by any of the most advanced of the Continental Bible Societies. In the course of its sixth year, the Danish Bible Society has issued 11,320 Bibles and Testaments. By the advice of their President, the Committee of the Society have instituted a monthly publication of interesting correspondence, and have recommended the establishment of Bible Associations. Not fewer than ten Auxiliary Societies exist in the island of Zealand, five of which have been established in the course of the last year. A Marine Bible Society has also been formed. In the whole conduct of the Danish Society's operations, both central and provincial, the bishops and parochial clergy take that share of superintendence and active exertion which corresponds with their spiritual functions. The other Society in Denmark, that of Sleswig-Holstein, has been strengthened by the accession of his

Serene Highness Prince Frederick of Hesse Cassel, commander of the forces ; its auxiliaries have been increased to 118 ; and the number of copies distributed since its formation is computed at 20,000. Of these, 2,715 were dispersed, not only in the neighbouring territories of Germany, but even in North America.

The friendly sentiments of this Society towards the British and Foreign Bible Society, are thus gratefully expressed through its organ, Dean Callisen:—"Whenever we publish a fresh Report, we gratefully acknowledge how much we owe, under God, to our British fathers and brethren in Christ, with regard to our now flourishing institution ; and we join our prayers with those of thousands in every part of the earth, for His blessing upon them who alone has power to bless both here and hereafter."

The Swedish Bible Society at Stockholm, with its Auxiliaries and Associations, continues to advance. Among the Auxiliaries, which, increasing from year to year, now cover very nearly the whole face of the country, that of Lund claims special commemoration. In many parishes in that diocese, almost every father of a family has put down his name as a subscriber for a quarto Bible. The Committee have moreover passed a generous resolution to offer a sum of money from their own private means, as a loan towards the publication of a quarto edition. They have also made arrangements in every port where vessels touch to supply the seamen frequenting them with the word of life. Some of the parishes have formed Associations, to make annual purchases of New Testaments, for distribution among their youth on all proper occasions, especially on their first receiving the Lord's Supper. Other parishes present a Bible to every new married couple ; and, on the baptism of every child, they give the parents one for its future use. One parish alone has already distributed 600 Bibles. Their ministers take the utmost pains to uphold and direct this awakened desire for the Scriptures.

The Bishop of Gothenburg writes : "The word of God, which is now translated, sold, or given away, is likewise, we trust, very diligently read. I have myself seen, in one of our churches, a table placed near to the altar, around which, after Divine

service, young people take their stand, in order to read, in the presence of the whole congregation, a chapter from the Bible, with a loud and distinct voice. In other places, the parishioners attend their pastor, to hear a portion of the Scriptures read, and afterwards explained ; but what may be considered the chief point is, that the oracles of God are consulted in the domestic circle. Even the dark cells of the prison, rarely visited by the rays of the sun, are illumined by a bright light from above. Not without admiring that God who is wonderful in council and mighty in working, have I heard the aged prisoners instructing their younger companions to read : the latter thus learn the sacred precepts of the Bible, and wean themselves from their former course of life. When they go out to labour on the public works, the sacred book is often their companion, with which they most profitably and pleasantly beguile the leisure hours conceded to them. Thus while their bodies, pressed down under the weight of heavy chains, are allowed some refreshment, their minds aspire to things above, even to that blessed Redeemer who alone can make them free indeed."

The Norwegian Bible Society, which originally combined the circulation of the Scriptures with other religious objects, has been recently re-modelled so as to make the circulation of the Scriptures its exclusive object.

The Emperor of Russia continues to patronise the Russian Bible Society, and to co-operate by his personal exertions with those who have the administration of its concerns. He recently purchased more than 9000 Slavonian pocket Testaments, from his private funds, to distribute among the army ; and has issued an order to the holy synod, to supply all the monasteries, churches, and priests, throughout his dominions, with copies of the Scriptures.—The anniversaries of the Central Society at St. Petersburg and its Moscow Auxiliary were celebrated with the customary solemnities, and with even more than their usual effect. At that of Moscow, more than 1200 persons were present ; among whom were the new Governor-General, and the new Metropolitan, Seraphim. In the primary address of this distinguished prelate, much will be found of the deepest interest to every genuine lover of the pure word of God. Adverting to the confined use of the sacred

writings in past times, and to their being chiefly in the hands of the clergy, he remarks:—

“Out of this state of things a mighty evil arose; ignorance of the law of God, the only effectual restraint of the corrupt passions of men. No sooner was this thrown aside than men became ungovernable. In every direction the passions of men have raged with fury, and have filled cities and peaceful villages with falsehood, deceit, oppression, bribery, corruption, and every species of wickedness. But, when this iniquity began to abound, and to threaten the existence of all social order and happiness, a gracious God was pleased to raise up the Bible Society, whose sole object is the increase and circulation of the books of Holy Writ, with a view to re-establish and extend the knowledge of the pure and holy law of God, which is the only right guide of our actions. By this distinguished intervention of Providence, God has placed a strong barrier to this evil, and laid a stable foundation for the building up of the true faith and of genuine piety even unto the ends of the earth.”

The version of the Scriptures in modern Russ, the most important undertaking of the Russian Bible Society, and which originated in the suggestion of the Emperor himself, is now proceeding with an accelerated pace. While the translation of the whole Bible is going on, 50,000 copies of the Gospels and the Acts of the Apostles, in this vernacular Russian dialect and the Slavonian, in parallel columns, have been committed to the press, and a large proportion of them have obtained a very acceptable circulation. The President says, that the parts which have appeared have been “received with enthusiasm by the whole nation:” adding, “The Crimean Tartars, the Calmucs, the Tschuwashians, the Tscheremissians, the Mordwashians, the Karelians, &c., to the most distant inhabitants of the borders of the White Sea, all begin to read in their own languages and dialects the word of truth, the Gospel of Jesus Christ.”—The number of Auxiliary Societies, in July, 1820, amounted to 196; since which period it has increased. —Within the short period of seven years, the Russian Bible Society had either actually printed, or was engaged to print, ninety-one editions of the whole or parts of the Sacred Scriptures, in twenty-six different languages; forming a total of 411,000 copies: of these, 275,669 are already in

circulation: and the number circulated in the course of the seventh year, in thirty-two languages, amounted to 68,539.

(To be continued.)

RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

The Seventh Report of this Society, being the second since it was placed upon a national scale, states, that the Committee have opened a dépôt for the sale of their tracts, with a view to keep a stock in some degree commensurate with the demand to be expected from the multitude of schools and religious institutions now established in Ireland. A meeting was held in London in May last, at which a Society was formed under the denomination of *The London Auxiliary Society*, in aid of the *Religious Tract and Book Society for Ireland*. The collections transmitted by this, and the London Ladies' Auxiliary Society, amounted to 530*l*.

The Committee express their grateful sense of the kindness experienced from the Edinburgh Tract Society, for their assistance; and also to the Bristol Church-of-England Tract Society, who have agreed to furnish their tracts to them at a reduced price.

The Report goes on to state, that 8,244 books, and 103,427 tracts had been sold during the last year; and that 2,000 copies of a paper entitled “Advice for the Formation and Management of Depositories for the Sale of Books, and Lending Libraries,” (institutions hitherto almost unknown in Ireland,) had been published and widely circulated. The Committee strongly recommend the establishment of Lending Libraries and Depositories for the sale of books, on the plan of the “Itinerating Village Library,” in East Lothian in Scotland. The books by such means are brought into wide circulation, and are generally and eagerly perused.

The net receipts, since the last annual meeting, amounted to 2662*l*. and the net expenditure to 2681*l*.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The Thirteenth Report of this Society, lately published, states that the Committee are enabled to report a steady increase of its efficiency, and a gradual extension of its operations.

Auxiliary Associations have been formed at Cambridge, Dorchester, Portsea, Maidenhead, Bradfield near Reading, Stoke upon Trent, and in the congregation of St. John's Chapel, Bedford Row. The various Associations previously established have continued to aid the parent society with the most effectual support, and, in some cases, with augmented contributions. The funds of the Bristol Society, in particular, had exceeded those of the preceding year by 300%.

The Committee express deep obligations to the Ladies' Associations in different parts of the kingdom; the contributions obtained through which constitute a large proportion of the Society's annual receipts. These have, in several instances, been considerably enlarged by sums of money arising from the sale of needle-work, &c.—the fruits of the industry and ingenuity of the members of these Associations and their female friends.

In Scotland the cause of the Society has been liberally espoused; and still more so in Ireland, where no less than twelve associations have been formed. The remittance from that country last year was only \$50%.; but this year amounts to 1000%., exclusive of a legacy of 100%.

The total amount of contributions to the parent society for the last year is 9873% 1s. 5d., being an increase of 925% 12s. 4d., on that of the preceding year. Its expenditure has been 13,137% 16s. 1d. The Committee have been enabled to meet this increased expenditure by means of the sale of some Exchequer Bills which they had in hand at their last anniversary; but the opening prospects of the Society call for the utmost exertions of its friends, to keep pace with the demands upon its benevolence.

There are at present under the Society's care forty-one boys and forty-eight girls: eight boys and six girls had been admitted during the year: six boys and four girls had been placed out in service or apprenticeship. The building for the girls' school has been completed.

A seminary for the instruction of Missionaries to the Jews has at length been established. A zealous friend of the cause has offered the use of a house, in a convenient situation, free of expense, for the purpose: and at the recommendation of

the Lord Bishop of Gloucester, and the Rev. Mr. Biddulph of Bristol, the Rev. Edwin Jacob, M. A., scholar of Corpus Christi College, Oxford, has been appointed the tutor. Four missionary students, already under the care of the Society, had been admitted into this seminary, on probation; and two more, who have been for some time under the care of the Rev. Mr. Jænicke, at Berlin, were to be added to their number. No students are to be admitted into the seminary but young men of competent talents and acknowledged piety. It is purposed, that while Biblical knowledge shall be the basis of instruction, and a due attention shall be paid to the points at issue between Jews and Christians, the pupils shall learn the Hebrew, Greek, and Latin, and such modern languages, as may be necessary to qualify them for their respective destinations. Foreigners, as well as natives of this country, will be admitted. The expense of carrying on such an undertaking will necessarily be great; but the Committee feel assured that it will so commend itself to the judgment of all who desire to promote the salvation of Israel, that funds for its support will not be wanting.

Having received many gratifying assurances from their correspondents, both at home and abroad, of the utility of the tracts and cards published by the Society, the Committee have printed and distributed nearly 250,000 copies of them in the Hebrew, German-Hebrew, German, and English languages. The completion of an edition of the New Testament in German-Hebrew was announced in the last Report: 3780 copies have since been circulated, together with 3180 copies of the New Testament in Biblical Hebrew: in all, 6960. Besides these, 200 copies of the Hebrew Prophets, 1000 of the Epistle to the Hebrews in Biblical-Hebrew, and 406 of the Gospels in German-Hebrew, have been put into circulation. An edition of the Psalms and Prophets in the German Hebrew, is now in the press, preparatory to a complete edition of the Old Testament in that language.

The translation of the New Testament into the dialect of the Polish Jews, by the Rev. Mr. Solomon, has been completed; and it is in contemplation to prepare an edition of the Old Testament in the same language, should funds be supplied for the purpose.

Mr. Solomon, having been ordained

priest, was preparing to return to Poland, accompanied by Mr. Alexander M'Caul, a graduate of the university of Dublin, and one of the students in the seminary.

In speaking of the Society's foreign proceedings, the Committee begin with Amsterdam, where the Rev. A. S. Thelwall had been stationed as the Society's Missionary to the Jews. Mr. Thelwall employs himself with great activity in circulating its publications among the numerous Jewish inhabitants of that populous city, and in such other measures for their spiritual improvement as circumstances admit.

At Berlin, likewise, it was thought that more good would be done by the silent diffusion of religious information amongst the Jews, than by efforts of a more public kind. With this view, Sir G. H. Rose, the British ambassador to the Prussian court, has prevailed on the Berlin Tract Society to circulate the Jews' Society's tracts among such Jews as are willing to receive them.

At Leipzig the Society has found an access to the Jews, which is likely to lead to important results. A correspondent writes: "I have, a long time since, felt a strong desire to avail myself of the good opportunities which our fairs bring in my way, to put the word of everlasting life, in the Hebrew language, into the hands of the great number of Israelites who flock here together from all parts of the earth. I therefore most joyfully accept the invitation, to disseminate the Hebrew New Testament, and other useful works, among the Jews. And from all the information I have received, I have not the least doubt that it will be accepted by many of them with great interest; and I shall not avoid coming into contact even with the more learned among them, as some young scholars, well skilled in the Hebrew language, have promised me their assistance." The Committee have transmitted to this correspondent an ample supply of Hebrew New Testaments and tracts; and had resolved on sending Mr. Smith, who had been spending a year in Berlin as the Society's agent, to assist in cultivating the promising field of labour thus unexpectedly opened to them.

Of the utility of their first efforts in Leipzig, the following extract from a subsequent letter of Mr. Tauchnitz contains

evidence which is highly encouraging:—
 "On September 18, when the great day of atonement is celebrated, my friends made their first attempt to procure for the tracts entrance among the Jews. They went with a small number of them into the Polish synagogue; and Mr. Sander shewed to the first Jew who stood near him one of the small cards. He accepted it politely, read it attentively, and handed it silently to his neighbour, and so it proceeded farther and farther. All the Jews from every corner crowded about Mr. S., and in their eagerness almost tore the few tracts he had out of his hands. Full of the glad tidings, the two gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former and some other synagogues, met every where with the same favourable reception; and in one of them they excited so great a sensation, that the Cantor requested them not to disturb their devotion, which however could not prevent the eager exertions of the Jews for obtaining tracts. As the house of my father is situated in that part of the city where, during the fair, the foreign Jews reside, I could easily observe their behaviour; and it would be difficult to describe my satisfaction, when during the following days I saw almost before every house, small parties of Jews with tracts in their hands, or listening to one who publicly read them, or engaged in conversation about what they had heard. Messrs. S. and H. called, as far as they judged convenient, upon such Jews, in their houses, as they had found best disposed, and were surprised to find many of them inclined to become Christians. Mr. H. had marked the tracts which had passed through his hands with the number of his house,—a measure which did not fail to produce the intended effect: for he received so many applications, that the passage of the inn in which he lived was often filled with Jews, who wished to have those books, in which, as they expressed themselves, it was said, that they must be baptized. Notes were even received from respectable Jewish merchants in town, to ask for the communication of our pious tracts for their further conviction. Hitherto we had said nothing to them of the New Testament; but having perceived among them a real thirst after instruction, we directed their attention toward that sacred book. In a very few days I could have gratuitously distributed my whole store; but remembering your

caution, I did it only in some extraordinary cases, and generally asked for payment. Many, especially young Jews, have been found reading it with rapture, and loudly expressing their assent. Though hitherto nothing can be said of the real fruit of the seed which has been sown here, it must give true satisfaction to the Society, that so large and interesting a field, as Leipsic presents during the fair, can be cultivated with so much hope of success. For the conflux of Jews on these occasions is very great; and from the notices I have collected, I can now affirm, that in all directions, from the maritime towns of Holland to Russia and Turkey, these tracts and New Testaments belong to the articles which the Jews, on their present return from the fair, have carried home to their families. If this field be further cultivated with patience, and with prayer, it may produce excellent fruit, if not here, yet in other places."

It was stated in the last Report, that a similar attempt to improve the opportunity of benefiting the Jews, afforded by the fair at Frankfort, had been made with considerable success, by the Society's correspondent, Mr. Elsner, of Berlin. He renewed his benevolent endeavours at the following fair, and not without effect, though he found fewer opportunities than before of circulating the Society's publications, owing, in part, to the diminished attendance of the Jews at the fair. He distributed, however, some New Testaments, and several tracts; and had the satisfaction of learning, that an aged Jew, to whom he had, on a former occasion, sent a New Testament, through his son, a week before his death asked very frequently after the book he had brought him, and read it with attention.

From communications more recently received from Mr. Elsner, it appears that New Testaments and tracts have been forwarded by him during the three or four last months of last year to fifty correspondents, throughout Germany, Poland, Bohemia, and the whole kingdom of Prussia. Many of these correspondents have met with so great encouragement that they apply for more publications; and some among them, who had begun their work with very little hope of success, have from their own experience been convinced of its usefulness.

Mr. H. Gortz, at Komrau, writes on the 11th of December, 1820—"Of the Hebrew New Testaments I have only four copies left. The rest, with the other small publications, were immediately disposed of, when the Jews had been informed of the arrival of Hebrew books. On the 1st of July, seven Jews met in my house. They asked all of them for Hebrew books, especially the Prophets. I asked them, whether any of them could read and understand Hebrew? They all answered in the affirmative. And when I had shewn them the fifty-third of Isaiah and some other passages, I found that they not only could read, but also understand them, as they explained them without difficulty in the German language.—While one of them read aloud, the others listened with great attention. After a while, one of them took out of his pocket the Hebrew New Testament which he already possessed, and said, 'It is curious that the prophets have so clearly foretold the facts related in the New Testament of Jesus?' and he added, 'I for one must confess, that when I read the Prophets and then the New Testament, nothing can be more clear than that Jesus is the true and the real Messiah.' The other Jews looked upon the Christians who were present with veneration, and exclaimed, one after the other, 'But what shall we do? We cannot help being Jews.' I replied, So you are now; but whenever you begin to believe in Jesus, and to receive him as your Redeemer, you cease to be Jews, and enter into the Christian church. I advised them to pray to God, that he would give them a true spirit of repentance for their sins, and enlightened understandings, to read the Scripture which testifies of Jesus; then he would reveal himself to them, as Joseph revealed himself to his penitent brethren. They were much surprised and affected. These Jews were from —, about fifty English miles from here. On the fifth of July, two Jews came to me from —, thirty-five English miles from here, to tell me, that they had heard from other Jews, that I had Hebrew books to sell, which they wished to see. I shewed them the New Testament: after having looked into it, they said, 'That we have already:' and opening a bag, they took out a copy of it, whose outward appearance shewed, that it had not lain there idle, but been frequently read. They now asked for the Prophets, and were much rejoiced when I presented them a copy of them.

Upon their question, as to the price, I replied, They might pay for the book according to the value in which they held it. They said, 'The value is high, for it is an important book, but we are poor; yet we will not have it for nothing,' and paid one crown and a half for it. I asked them, What is the state of your nation? Is there in many, among your people, an earnest desire after the redemption of Israel; or are you all in a state of indifference about it? They replied, 'No: we are not indifferent: there is a great emotion in our town also. The New Testament is read in many families, and a doubt begins to become more and more prevailing, whether Jesus of Nazareth is not the Messiah; and many who are convinced of it, are only kept back by the fear of men, from coming openly forward. But we really believe, that if our rabbins were convinced of the truth of the New Testament, and would confess Jesus to be the Messiah, of one hundred Jewish families who live in the town, not ten would remain Jews; all would gladly receive Jesus.' They appeared to be very concerned that their rabbins were so hostile, and that they dared not open their minds to them. 'We do not know,' added they, 'what will happen. A general apprehension is gone abroad of something new; and there is none who will tell us what it is. Our learned men tell us, The time cannot be distant when the Jews will be relieved. But in what way? That is a question to which they have no answer.' I advised them to pray to God for the light of saving truth, and so they went their way."

Count ———, at Overdyke, writes, December 29th, 1820:—

"You ask me, whether I have any opportunity to do something in behalf of the Jews; and you offer in that case to provide me with some publications. It appears that you do not read the newspapers of this country; for then you would have seen how, among other slanderous imputations, I also have been very ill-treated, because, in the synagogue at B. at the request of the Jews, I spoke of the promised Messiah, not as one who is to be expected, but who has already appeared. The Jews took it very kindly; not so Satan, who excited a great clamour against it. But as the Jews do not take any share in it, I have still many opportunities to put books and tracts into their hands. But as my store is exhausted, I would beg you to supply my wants from your abundance."

The Society's Missionary at Frankfort, Mr. Marc, continues his useful and unostentatious exertions. Mr. Friedenberg writes of him in his Journal, "I had a hundred evidences that Mr. M's stay at

Christ. Observ. No. 237.

Frankfort is blest, and that the choice of the Society in placing him there has been providentially overruled for good. Both from Jews and Christians the testimony concerning Mr. M. is uniformly satisfactory. He is very much visited by Jews. His whole heart is engaged in the matter, and the Moravian brethren there are faithful and zealous fellow-labourers with him."

A society had been formed at Frankfort, for promoting Christianity among the Jews, of which Mr. Senator Von Meyer is President, and Mr. Lix, Secretary. Mr. Marc writes, "The Committee of the Association in this place is now seriously engaged in laying hands to the work. The members have subscribed a Caroline annually; and we look forward to a numerous subscription. Some new members have joined the Committee. In the course of this week, the circular will be widely disseminated. When Mr. Lix communicated it to two respectable Jews, they both offered a contribution to the Association."

Mr. Von Meyer writes: "In every part an interest in the Gospel is arising in the heart of the Jews. In a short time we shall, by the grace of God, see great things. There is a great stir and commotion among the children of Israel in the whole neighbourhood, and the Lord prepares really an open door. Lately a Jew, sixty years old, learned in the Talmud, and a young Jewess, have been baptized here, both strangers."

Respecting the learned Jew, here alluded to by Mr. Von Meyer, the Committee have, from other sources, learnt very interesting particulars. The following account is given of him in a Saxon newspaper. "His name was formerly Joseph Bamberger; now" (that is, since his baptism) "John Jacob Bergmann. He was for a long time a Jewish teacher in two places. At the time of the great sanhedrin, at Paris, he laid before the Prince Primate reflections respecting Judaism, which were examined by a committee, and printed. In the year 1817, Professor Paulus, at Heidelberg, republished these reflections in a work, containing some suggestions for the improvement of the state of the Jews, and gives him the following honourable testimony. 'He is a Jewish teacher full of benevolence for his nation, of valuable talents, and well experienced in the writings and constitution of his people. He might be rendered more useful for the state and his people, and deserves the attention of the well intentioned among Jews and Christians. Wherever the knowledge of Jewish laws, rites, and opinions, is desirable in the legislature, or for the purpose of particular edicts, he would be usefully employed by governments.'"

Joseph Bamberg writes from Frankfort under date of Oct. 2, as follows:—"In hope that you feel warmly interested in the salvation of one who has for a long time gone astray, I now inform you that God's mercy has brought me hither four months ago. Through his mysterious leadings I got acquainted with the Missionary of the London Society for promoting Christianity amongst the Jews, who resides here: and by his instruction, example, and power of conviction, I was led so near the fountain head of life and comfort, that I requested the Rev. Mr. Stein to give me more explicit instruction in Christianity, with which he also complied with so much patience and cordiality, that in the last week, on September 22, I received baptism, according to the Lutheran rite, after having made my public profession of faith. At the same time a young Jewess twenty-two years old was also baptized, after having made a very affecting profession of her faith. Now it is my most serious desire that the Lord will grant me his grace and strength, to do some good to my Jewish brethren according to the flesh." Considerable attention appears to have been excited by this public profession of the Christian faith, from a Jew of so much reputation for learning and respectability. "At the baptism of Bergmann and the young Jewess," Mr. Marc says, "a numerous congregation and many strangers, who attended the fair, were assembled. A pious emotion pervaded the whole; and the service has certainly been a blessing to many.—Mr. Bergmann will assist me in my work, and will chiefly devote himself to the Jews who live in the country. Notwithstanding his advanced age, he is still full of health and vigour, and zeal for the cause."

Mr. Marc writes: "In Gotha an opulent Jew is become a Christian; in Leipzig, during the last winter, two girls; in Wurzburg, five Jews. Whether Mr. —, a man of great talents, is among that number, I do not know; but I am well informed that he now belongs to the Lutheran church. At Breslau, in the course of five weeks, about thirty families have been baptized, and many more are ready to take the same step; yet they are, as likewise in

Berlin, excluded from the Zwinger, a kind of exchange, like other Jews.

"Mr. Neumann, a converted Protestant Jew, who studies at the expense of the King of Bavaria, a nephew of Mr. Edheim, paid me a visit here on his journey, and I had several conversations with him about Christianity. He persuaded Mr. — from —, a man highly esteemed in the whole neighbourhood, to visit me. I conversed with him during the whole afternoon. Among other expressions, he said, 'I am not indeed convinced of all the points of Christianity, but I cannot refrain from wishing that all the Jews were Christians: there is more power in the New than in the Old Testament; it pierces heart and soul.' He paid for a Hebrew New Testament with a crown, which is much indeed in this country, and he offered to correspond with me. Mr. — from Wetzlar, an old acquaintance, visited me, and expressed great satisfaction at my residence here, and its object. He took tracts with him for distribution in his neighbourhood, and will also stir up Christians there for the cause. Scarcely a day passes away, but I am visited by Jews who wish to converse with me about the Christian religion. Last winter, one came often in the night at ten o'clock, and remained until a very late hour, not from fear, but from want of time. He has two brothers who are remarkably clever, and teachers of congregations of the same sentiment. Several other Jews are truly converted, often attend church service and religious meetings; but they cannot separate themselves from their brethren, for want of means to support themselves; and Christians themselves will not advise them to do so, knowing the dangerous temptations which arise from want and distress. One of them, however, has given up his situation, and will leave it in a week. He will not delay his transition to the Christian religion. I knew him many years back as an excellent man. He shews much love and zeal. He has brought many persons to me, who often visit me; and, where opportunity offers, he enters into controversy with the Jews."

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

SPAIN.—The various political elements in this country, far from gradually combining,

as it was hoped might in time be the case, under the new constitution, seem to be rankling and fermenting, from day to day, in such an increasing degree, as to cause

the most serious apprehensions for the continuance of the public tranquillity. Societies, styling themselves "patriotic," have been established in various parts of Spain, upon nearly the same plan as the Jacobin clubs of revolutionary France. Their object seems to be the same; namely, to subject all the authorities of the state to the direct influence of popular dictation in its rudest and least controllable forms; in short, to place the mob in the seat of government, to the extinction of all deliberative agency on the part of either the representative, executive, or judicial bodies. One of the rules of these societies is sufficiently indicative of their temper and tendency. It is, that all titles of distinction shall be abolished in their meetings, and that their members shall address each other only by the fraternal compellation of "Citizen." Certain of the "Constitutional Municipal Councils," are said to have adopted this regulation. Some of these societies are reported to have proceeded so far as to deliberate whether it would not be desirable to send an army to revolutionize France, and whether it was not their duty to dismiss from Spain the ambassadors of all "the despotic governments of Europe." The chief of these clubs, which has its meetings at the Fontana d'Or (Golden Fountain) in Madrid, has already ventured to menace the government, and to demand the dismissal of the minister of war, on account of his royalist, or ultra-royalist, principles. With this demand his colleagues saw fit, or felt it necessary, to comply: the king, however, disapproved of the measure, and refused compliance: in consequence of which, the members of the cabinet are stated to have tendered their resignations, which were refused by his majesty, who, it is said, declared his warm displeasure at the proposal, and his fixed resolution not to be dictated to in matters strictly administrative. This seditious club, however, has since ventured to denounce the Infant Don Carlos, the king's brother, as being at the head of an extensive conspiracy for the re-establishment of the old government. Such, indeed, appears to be the unmeasured violence of the opposing parties, that it is by no means improbable they may soon come to blows. The greatest exasperation prevails on both sides; and neither has the smallest confidence in the good faith or promises of its antagonist. But whether the friends

of the old or of the new system prevail—(the former seems very improbable,)—it is to be feared that much tumult, and even bloodshed, may take place before matters are finally adjusted, unless, in the meantime, (which, however, is still less to be expected,) a stronger party than either should be formed from the respectable classes throughout Spain to control the contending factions, and to provide for the common safety of all, which is most seriously endangered by the intrigues and dissensions which now agitate the country.

TURKEY.—The affairs of Turkey appear for the moment to assume a more pacific aspect. At Smyrna and Constantinople the massacres are said to have been suspended, and strong measures to have been employed by the public authorities to preserve internal tranquillity. Russia is reported to have proposed certain conditions to the Porte, by which the latter shall engage to rebuild and fit up the Christian churches which have been destroyed or pillaged; to grant complete protection to such Greeks as have remained peaceable, and an amnesty to such as shall submit within a given time; to punish none but the ringleaders of the revolt; and to allow Russia to assist in the pacification of Moldavia and Wallachia. If this statement is correct, it must be admitted that the propositions of Russia are sufficiently moderate; far too moderate to afford any adequate security to the Greeks against the systematic oppressions and rooted hatred of the Turks. If, by the cordial co-operation of the Christian powers of Europe, such security could have been obtained, it might, upon the whole, perhaps, be better, that no sudden or violent change should take place in the state of the Turkish empire, at least, until the Greek population should be better prepared than at present to assert their freedom, and to take their place among the powers of Europe as an independent state. The extension of commerce, the increasing diffusion of information, and the general introduction of education, which, we trust, is not very far distant, with the labours of the Bible Society, and other institutions for promoting Christian knowledge and religious practice, might, by the Divine blessing, do much in a short time to qualify this long-degraded people to assert and to enjoy the blessings of political freedom; but we fear that, if the interference of the

other powers is to be circumscribed within the limits of the reported propositions of Russia, there will be no room allowed by a jealous and bigoted government for the development of any of these sources of improvement.

And here it may not be unseasonable to state a few facts with respect to the present condition of this interesting people, once so great in arts and arms, so resplendent in genius, and so distinguished by their love of freedom; now so sunk and degraded, pressed down to the very earth by a cruel and relentless despotism, and holding property, liberty, and life at the caprice of its satellites. The oppression to which the Greeks are subjected has no parallel, except that which exists among the Negroes in the slave-colonies of the West-Indies; and from this it differs in many particulars. Both are equally destitute of all civil and political rights. In the case of the Greeks, they are under the humiliating necessity of annually purchasing life by the payment of a tax. Eton tells us that they are allowed only the cruel alternative of death or tribute, and that even this is arbitrary in the breast of the Turks. The very words of the receipt given in payment of the tax import that it has been taken as a compensation for being permitted to wear their heads that year. But after this tax is paid, the property and comfort, and even the life, of a Greek still depend on the caprice of the officers of the government. He is still liable to persecution on account of his faith, and even to see his sons forcibly taken away to be educated as Mahometans, or his daughters subjected to even a worse fate. In short, there would be no end to the recital of the vexations to which he is daily subject. In every Mussulman he meets a determined enemy, ready to inflict on him every species of indignity and injury without pity or remorse. Besides this, the frequent occurrence of the plague, the effect of the wretched state of the Turkish police, and the intestine commotions produced by the revolt of refractory pachas, tend to add greatly to the misery of their condition.

But, notwithstanding this wretched state of oppression under which the Greeks have groaned for several centuries, they retain many traces of their ancient character, and especially a passionate attachment to their

country; and, of late, a strong impulse appears to have been given to their moral and intellectual improvement. Schools have been founded, printing-presses have been established, their ancient authors have been studied, and their ancient language cultivated: light is thus diffusing, and a foundation is thus laying, for the attainment and enjoyment of freedom. It is under these circumstances, and goaded by the increasing severities exercised towards them, that the Greeks have had of late recourse to arms. Their efforts, in many instances, both by sea and land, have been attended with success; but with a success of far too indecisive a character to operate their liberation, while it has served to excite the rage and to sharpen the vengeance of the Turks, who, in their ferocity, have often confounded in one indiscriminate massacre the armed and the unarmed, and have spared neither sex nor age. In Constantinople, under the very eye of the government, the churches have been destroyed; the ministers of religion have been butchered; the patriarch and six archbishops hung; many individuals crucified; many burnt alive; and many, especially of their women, sold into slavery.

Such having been the state of exasperation on the part of the Turks, which, we may suppose, has led to a similar state of exasperation on the part of the Greeks, what rational hope can be entertained that they can hereafter coalesce as one united people. If forced, under the constraining mediation of the other powers of Europe, to assume the semblance of peace, it can be no more than a hollow truce which either party must feel that the other is prepared to break the very first opportunity that presents itself. In an infinite variety of ways may the government and its agents oppress, and provoke, and harass the Greeks, without the possibility of the latter being able to substantiate any charge against them of having violated their engagements; whilst, on the other hand, the experience which the Greeks have had of the relentless and vindictive spirit of their masters will keep them in a state of perpetual alarm and apprehension. What concord can exist under such circumstances? The hope of it is vain. How much wiser would it be in the governments of Europe to make common cause in compelling the Turks to an arrangement, by

which they should relinquish Greece and the Grecian islands to their original possessors, to be established as an independent state, which should be protected against Turkish aggression, and encouraged in cultivating the arts of peace! We can have no doubt that Europe at large would reap many benefits from such an arrangement; but, above all, the interests of humanity and religion would be most essentially promoted, without violating, as we conceive, any of the principles which ought to guide the conduct of nations towards each other. But we fear we are indulging in vain and useless speculations in thus glancing at the possibility of such an arrangement. We will therefore not pursue the subject at present, and only express our hope, that if the cabinets of Europe shall refuse to concur in some such plan, God in his wise and gracious providence may so order matters as to produce so desirable a consummation.

DOMESTIC.

The king's visit to Ireland has continued to excite in that country the most enthusiastic demonstrations of loyalty and personal attachment. Before his majesty quitted it, he commanded lord Sidmouth to address a letter to the Lord Lieutenant, expressing the pleasure which he had received from the loyalty and attachment of his Irish subjects; and exhorting them to internal peace and the oblivion of party spirit,—a consummation which it had been his majesty's anxious endeavour during his visit to promote. This letter has been widely circulated and warmly hailed throughout the country, and we trust will be a means of effecting its truly benevolent and patriotic objects.

The king arrived in London on the 15th of September, after a tedious and boisterous passage. The royal squadron was obliged to put in to Milford Haven, the weather not allowing of its proceeding round the Lands' End to Portsmouth, as intended. From Milford Haven his majesty proceeded by land to town, and, we are happy to state, was every where received in the most gratifying manner. It is now his intention to visit his German dominions; and with that view he has appointed a council of regency to conduct the affairs of state in his absence. He crossed the channel to Calais on the 25th instant.

The coroner's inquest on the body of Honey terminated, after a protracted investigation, in a verdict of, "Manslaughter against the officers and soldiers of the 1st regiment of life guards who were on duty between Tyburn Gate and Park Lane at the time when Richard Honey was shot." We shall not expatiate on the disgraceful circumstances which attended this inquest; but shall content ourselves with remarking, that, to our minds nothing can be more clear, from the whole of the evidence, than that the conduct of the soldiery was not only justifiable in a military and constitutional view, considering the orders under which they acted, but that they behaved with a coolness and forbearance under gross personal injury and insult which entitle them to approbation instead of censure. The surgeon of the regiment deposed, that thirty-seven men came under his care for hurts and bruises received on that day;—five had broken bones, and others injuries more or less serious. The opposition which they used to the unlawful violence of the mob, was therefore not only in the discharge of their duty, but in self-defence. We do not, however, think that a public subscription to reward them generally, or even to recompense those who suffered personally by the violence of the mob (whose ring-leaders on that occasion we trust will not be suffered to escape for want of diligent investigation,) was a well-advised measure; and we are glad to see that the regiment has, with becoming spirit, declined receiving this public bounty for their good conduct.

We are sorry to add, what might have been expected, that some riotous proceedings, though happily unattended with fatal results, occurred in consequence of the tumultuous procession which accompanied the funeral of Francis and Honey—and that on a day sacred to peace and religion. The mob attacked some unarmed privates of the life guards at Knightsbridge, who were at first overpowered; but some of their comrades coming to their rescue, a contest ensued, which was not stopped till the riot act had been read, when the populace dispersed.

Sir Robert Baker has resigned his station as a magistrate, in consequence of some disapprobation expressed by the king relative to his conduct on the day of the Queen's funeral. General Sir Robert Wil-

son has also been dismissed from his majesty's service, in consequence, it is alleged, of some unofficer-like words or conduct on the same occasion.

We might feel inclined to say more on certain of the preceding topics, which afford ample room for comment, were we not anxious—now that the cause of the Queen, which has been so long a fruitful source of mutual irritation, is set at rest by that leveller of all human distinctions, Death—to avoid recurring more than is absolutely necessary to subjects of past animosity, and to urge upon our readers as far as possible an oblivion of whatever may stand in the way of a general union among wise and good men of all parties, for the purpose of promoting the public welfare. With the ashes of the Queen let us deposit whatever of discord her alleged rights or alleged wrongs may have excited. At the present moment there are perhaps fewer prominent points of party rancour to work upon in the nation than has been the case for some time past. Let us endeavour to prolong this breathing interval, and let us guard against those who, either for profit or the gratification of party-spirit, would endeavour to throw among us new sources of discord, or to drag us into new conflicts; and let us determine, where we *must* differ in opinion, to differ as Christians. Let all “bitterness, and wrath, and anger, and clamour, and evil speaking,” be put away from us, “with all malice.” Let the clergy, in particular, endeavour to excite such a spirit among their people, not as mere politicians, much less as furious zealots, but as sincere and grateful lovers of their king, their country, and their God. We deeply regret to state, that a very different spirit to that which we are recommending has been displayed by at least one minister of Christ, as appears from the trial of the Rev. Richard Blacow, for a libel on the late Queen. The cause of peace and purity, and civil obedience, and good government, is not to be promoted by pub-

lishing such passages as were produced on this occasion, and least of all when published from the Christian pulpit, which ought ever to be sacred to higher subjects, and to display a widely different spirit. We think the offence of Mr. Blacow not diminished, but greatly aggravated, by coming from such a quarter and in such a cause. However patriotic may have been his intentions, or however provoking may have been the conduct of the party who so vehemently espoused the cause of the Queen, his conduct admits of no defence. “The wrath of man worketh not the righteousness of God.” “The servant of Christ must not strive:” his weapons are not of this world: he must teach and even rebuke “with all long suffering and gentleness.” Mr. Blacow has offended seriously against these principles, and has justly incurred the sentence of the law; and we heartily wish that this prosecution were followed up by a few more for libels of an equally injurious character. In our idea it matters not who is the libeller, or in defence of what party the libel is written; whether a “John Bull” or a “Republican,” a Hone or a Flindell, a Harrison of Stockport or a Blacow of Liverpool be the culprit, the offence against good order and public peace is the same, and we should be rejoiced to see a general determination to suppress the nuisance in whatever quarter it may appear.

The unfavourable weather for gathering in the corn harvest, with some apprehensions respecting its quantity as well as quality, caused a considerable rise in the price of grain during the last few weeks. There has, however, been a subsequent fall, which seems to indicate, what appears to be the fact, that the apprehension far exceeded the reality of the case. There seems no probability whatever of a scarcity, or even, as far as we can judge on the subject, of such a deficiency as will raise the average to the limit fixed as the minimum for the importation of foreign corn.

OBITUARY.

MANY of our correspondents having expressed a wish that we would be somewhat less sparing in the article of Obituaries, we

insert the following brief notices, which have been sent us, of the last hours of a very aged and a very young Christian, as

illustrative of the identity of true religion, and its tranquillizing power in death, under every age and condition of human existence.

MRS. SYLVIA DRAKE.

At the house of her son, at Peckham Rye, entered into her eternal rest, on the 23d of February, Mrs. SYLVIA DRAKE, widow of the late Thomas Drake, Esq. of Exmouth, aged 70 years.—The subject of this brief notice was a Christian of no ordinary standing. Her life, which was one of much vicissitude, was a course of patient continuance in well doing, and the ground of her holiness was an unshaken faith in the atonement made by Christ Jesus. For more than fifty years she regularly communicated at the table of the Lord; from which, as from every divine ordinance, she returned refreshed and strengthened. In the most painful visitations, she discerned the hand of her heavenly Father; and was accustomed to reply, "It is all right." Her song was indeed always of mercy and judgment: she knew in whom she believed, and to his disposal she was enabled cheerfully to commit herself. The promises of God were her support through a long life, in which she endured a great fight of afflictions, and to these promises she cleaved in sickness and in sorrow, and, at length, relying upon them, descended into the valley of the shadow of death, triumphant over the last enemy.

During the sickness which terminated her valuable life, her state of mind was most enviable. Words could not speak her consolations. She frequently used the language of the aged Simeon, and declared that her prayers had been answered to the uttermost. Though perfectly alive to the temporal concerns of those who were dear to her, her mind was tranquil, and her supreme regards were fixed on those heavenly treasures which God hath prepared for them that love and obey him. Nothing could exceed, (if the expression may be allowed,) her holy importunity to depart and to be with Christ. Several times, a few days preceding her death, she sent for her son to say how happy she was. On one occasion she remarked, "I am waiting at Mercy's gate, ready to be called up." On another, whilst her relatives were engaged in religious conversation in her room, she earnestly exclaimed, "O my dear son, you have a thousand enemies to contend with, and if I were not to meet you in heaven—" but she quickly checked herself, and said,

"My heavenly Father has abundantly answered my prayers." In anticipation of the glorious rest that remaineth for the people of God, she would frequently exclaim, "Why tarry the wheels of his chariot?" "Come Lord Jesus, come quickly." On the morning of her dissolution she intimated to her son, that she was "struggling hard with death," who, though spiritually conquered, assailed her mortal part with such violence, that she inquired if some relief could not be administered to her sufferings. About twenty minutes after, she presented one hand to her son, and the other to her daughter, and appeared quite composed. In less than half an hour, the spirit was released from its imprisonment, without the moment of its departure being perceived even by those who hung over her couch sorrowing. Thus peacefully did this devoted servant of God fall asleep. Without a struggle she closed her eyes on mortality, and her purified spirit was borne by angels into His presence where there is fulness of joy, and where, to use her own words, she now "richly reaps the fruits of faith, at the feet of her glorified Redeemer;" leaving a testimony behind her that religion is a *divine reality*, that it triumphs over death, and removes its sting by reason of the glory that shall be revealed.

G. B.

MISS ANNIE FARISH.

On Tuesday, July 31st, died at Cambridge, in the 15th year of her age, ANNIE, daughter of Professor Farish.

Casting all her care upon her Saviour, she endured her illness with much patience and resignation, and finished her short course with a joy and holy triumph which could only result from the exercise of true Christian principles. Her complaint was a rapid consumption, which soon reduced her to a mere shadow, and produced an excessive degree of weakness; but that God, who knows our frame and pities those that fear Him, was a very present help to her in the last solemn and trying scene, and she expired without a struggle or a sigh.

Her end was, indeed, truly cheering, and, through the mercy of God, has proved to her afflicted and bereaved parents a fruitful source of consolation. To the writer of this article, who had seen her, for the first time during her illness, only the day preceding her death, she observed, "that it would be far better to meet in heaven;" and on the morning of the day in

which she died, in answer to an observation made by her aunt, that she would be happier in heaven, she said, "*Far happier, far happier.*" Several times during this day, her friends thought her dying; and it was evident to all, that her stay here could be but short. A little after ten in the evening, she expressed a desire to be removed into an easy chair, for she had been unable to lie down for several nights. Whilst her aunt and servant were preparing to consult her wishes, she said, in a hurried manner, as if conscious of the near approach of death, "Make haste, make haste: call papa." Her father instantly came, and prayed with her for a few moments. He then called her mother, who had just retired for a little rest; and after the family were assembled around her, the following striking and consoling scene took place:—"Thank God," she exclaimed, "he hath given me the victory: my Saviour hung on the cross six hours: he died partly for me; and not for me only, but"—with an energy

and look, of which it is impossible to give any idea, and which can never be forgotten by those who were present—"for the whole world." Claspings her hands together, and lifting her eyes to heaven, she exclaimed, "All people shall see His glory, and all the heathen shall see His glory. Thank God—and my God—and my Christ," interruptedly. "Into thy hands I commit my spirit; for Thou hast redeemed me, thou God, thou God of truth." Then with a sweet simplicity, which was a bright part of her character, she said, "Good bye," instantly bowed her head, and died—without a sigh.

Thus slept in Jesus this dear child: she has entered into the joy of her Lord, and is safely landed in that place, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "Mark the perfect man, and behold the upright, for the end of that man is peace."
A.

ECCLESIASTICAL PREFERMENTS.

Rev. Wm. Evans, M. A. Wigmore V. Herefordshire.

Rev. J. S. Clarke, LL. D. (Domestic Chaplain to the King,) to a Prebend of the Chapel of St. George, Windsor.

Rev. Robert Williams, to the Living of Llandyfrdog, Anglesey.

Rev. J. Smyth, Keyingham Perpetual Curacy, Yorkshire.

Rev. E. M. Willan, Oving R. Bucks.

Rev. T. Lawes, Halberton V. Devon.

Rev. Wm. Proctor Thomas, LL. B. Holcombe Prebend, Cathedral of Wells.

Rev. Mark Aitkins, to the Church of the united parishes of Dyke and Moy,

in the Presbytery of Forres and county of Moray.

Rev. William Proudfoot, Minister of Shotts, to the Church and Parish of Aven-dale, Presbytery of Hamilton.

Rev. J. J. Drewe, Alstonefield V. Staffordshire.

Rev. J. Roberts, Quarnford Perpetual Curacy, Staffordshire.

Rev. John Jones, Llanvyrnach and Pen-rith RR. Pembrokeshire.

Rev. R. Chester, M. A. Elstead R. Sussex.

Rev. Wm. Wyvill, B. A. Spenithorne R. York.

ANSWERS TO CORRESPONDENTS.

C. C.; I. A.; J. A.; CLERICUS EBORACENSIS; have been received, and are under consideration.

The work mentioned by A CONSTANT READER, is already under review. We are much obliged to W. M. for his friendly counsel.

ERRATUM.

In our Number for June, p. 361, col. 1, line 6, dele *College*.